THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—I Tim. iii. 15.

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POETRY.

For the Churchman.

EPIPHANY.

Lord, when thou didst come from heaven,
Edom sought thee from afar,
With her gold and incense given,
By the leading of a star:
Westward from old Eden guiding
Was the light of Bethlehem shed,
Like the pillar'd blaze abiding
O'er the wandering Hebrew's head.

Westward still the world alluring
Hath the star of Bethlehem beamed,
And the sinking soul assuring
O'er the world's wide ocean streamed:
Saviour, still in glory breaking
Westward let its light be poured!
Heathen thy possession making,
Utmost lands thy dwelling, Lord.

Westward where from giant fountains,
Oregon comes down in flood;
Westward to Missouri's mountains,
Or to wild Iowa's wood;
Where the broad Arkansas goeth
Winding o'er savannas wide,
Where beyond old Huron floweth,
Many a strong eternal tide.

Where the wilderness is lying
And the trees of ages nod,
Westward, in the desert crying,
Make a highway for our God!
There be heard ye herald voices,
Till the Lord his glory shows,
And the lonely place rejoices
With the bloom of Sharon's rose.

Westward, where the wavy prairie
Dark as slumbering ocean lies,
Let thy starlight, Son of Mary,
O'er the shadow'd billows rise!
Saviour, there thy Church be kneeling,
In the forest aisles so dim,
And the wildwood's arches pealing,
With thy people's holy hymn!

Westward still; oh Lord, in glory,
Be thy banner'd cross unfurl'd,
Till from vale to mountain hoary
Rolls the anthem round the world:
Reign, oh reign o'er every nation,
Reign Redeemer, Father, King,
And with songs of thy salvation,
Let the wide Creation ring!

A. C. C.

For the Churchman.

EVENING HYMN.

I.

As when the glowing sun of Heaven
Has sunk in stillness down the west,
And shaded in the lap of even,
The world is gently hushed to rest;
Some child of sorrow, ill-reposing,
Waits for the light of morn again
With beating heart and eye unclosing,
Until the sun shall lull his pain;

II.

So Jesus in this night of sadness,
While Thou art hidden from our eyes,
We anxious wait the day of gladness
When Thou in glory shalt arise.
Then from before Thy wings of healing,
Darkness like clouds shall flee away,
And Heaven, its bright scenes revealing,
Shall break on us in endless day.

Stratford, Nov. 1839. E. W. W.

From the British Magazine.

ON PRAYERS FOR THE DEAD: *i. e.*, FOR THOSE WHO HAVE DEPARTED FROM THIS LIFE.

Sir,—In answer to my first query—what authority is there for the practice in the Holy Scriptures?—three authorities are given.

I. "God is not the God of the dead, but of the living; for all live unto him." The Church has considered that our Lord intended by these words to inform the Sadducees, that the "dormientes" are "viventes." This, as a matter of course, I receive; but neither these words nor their connexion express or imply that because the dead are living in *one sense, therefore* we are to pray for them as if they were living in *another sense*, when we pray "for all men;" two or three very important links in the chain of reasoning necessary to connect the premises with the conclusion, seem wanting.

II. "I exhort that prayers, intercessions, and giving of thanks, be made for all men." Whoever are included in the "all men" of the first verse, are included in the all men of the fourth verse, the fourth verse being a reason for the exhortation in the first. Will * * *† affirm that the reason there given can apply to the "dormientes," that we are to pray for them in order *that they may be "saved, and come to the knowledge of the truth?"* Chrysostom, entering very minutely into the question, for whom we are to pray, gives not the slightest color for such an interpretation. Besides, I beg for a few examples of this use of ανθρωπος. I submit that it is not Greek. My fifth query, therefore, I still think deserves consideration.

III. "The Lord grant unto Onesiphorus that he may find mercy of the Lord in that day."—It seems, from Chrysostom's comment, that the idea of Onesiphorus being dead at the time had not crossed his mind; at least he is silent about it. I do not know when the idea first arose; but even supposing that there be a singularity in the expression, which is *questionable*, there are other ways of accounting for it equally tenable with the one adopted by the Romanist, so that by itself it can have no weight.

I think, therefore, that if these passages be all that can be adduced from holy writ to justify the practice, we may say with Tertullian, as quoted by * * *, "If you ask for a law from Scripture for it, you will not find it."

Holy Scripture, therefore, being silent in favor of the practice, though, as it appears to me, not silent against the practice,—the common sense way, or, as Dr. Pusey ironically terms it, the *common-place* sense way, of interpreting Holy Scripture being opposed to it,—the next inquiry will be—is there an *apostolical* tradition for it? There may have been certain observances in the second and third centuries, and supposing, for the sake of argument, that they were what are now called prayers for the dead, were they of *apostolical* authority? In order to introduce this inquiry, my second query was—what authorities are there for it in the Fathers of the first three centuries?

* * * produces two, Tertullian and Cyprian, and quotes Tertullian as saying, upon "the absence of Scriptural command in respect of traditional observances, that these observances must in reason be regarded as of *apostolic* origin and antiquity.—De Cor. Mil. § 4." I beg to suggest that * * * has totally misunderstood that section; as I read it there is not *a shadow of foundation* for such an assertion. And as that section contains what I wish to advance against the notion of any *apostolical* authority for the practice, perhaps you will allow me to offer my views to the *candid* consideration of your readers, in order that they may be sifted and examined.

A certain Christian soldier had refused to wear a laurelled crown on a day of imperial largess. His fellow Christian soldiers had made no difficulty, affirming that there was no *Scripture* against it. Tertullian replied that that was of no moment.—a *traditional custom* had universally said it was wrong. But if his opponents required a Scriptural authority for a tradition, he enters upon the question, whether an unwritten tradition ought to be received. This, he says, he should clearly deny, were it not for the many examples to the contrary, resting on *tradition alone, supported by the sanction of custom.* And he then enumerates the following, beginning with baptism, the renouncing the devil, &c., not only at the water, but also some time before under the hand of the president; the trine immersion, with further responses than what our Lord ordered in the gospels; the tasting of milk and honey; abstinence from daily ablutions for a week afterwards. With respect to the eucharist, alterations in the time of receiving it, and the persons who administered it; annual oblations pro defunctis, pro natalitiis; fasting and kneeling accounted profane on the Lord's day. A like immunity was always enjoyed from Easter to Pentecost, "Calicis aut panis, *etiam nostri*, aliquid decuti in terram anxie patimur," (would any of your correspondents explain this from other writers?) The use of the cross on the forehead in putting on their clothes, their shoes, in going out, in coming home, at table, on introducing lights, in short, in every thing they did. Now, *for these and like practices*, Tertullian says, if you inquire for a Scriptural law, you will find none. "Traditio (quoted by * * *) tibi prætendetur auctrix, consuetudo confirmatrix, et fides observatrix." The reason, he says, and the observance, you will either see or learn from others, only, in the mean time, you must believe that there is some to which you owe obedience. He then illustrates what he is saying from the Old Testament. The Jewish women wear a veil,—where is the law for that observance? Rebecca and Susanna certainly wore one; but there were reasons peculiar to their situations why they did so, and their peculiar cases could not make a universal law for the nation. Where, then, is the law? There is none. Tradition handed the observance down: "habiturum quandoque Apostoli auctoritatem ex interpretatione rationis," (which sentence is, I suppose, the authority for * * *'s assertion of the apostolic origin of traditional observances.)—From these examples, therefore, he says that a tradition which has no Scriptural authority, if it be properly confirmed by continued observance, may be defended in its practice.

Before we proceed further, I wish your readers to mark, that for all these observances it is tradition, and not *apostolical* tradition, that is appealed to. And Tertullian knew the difference between the two expressions; and when he could appeal to *apostolical* tradition, he did so. I shall now, I think, show that, setting aside the Jewish case above-mentioned, which it seems that he rested on *reason*, and not on *inspired authority*. Tertullian recognized quite other than *apostolical* sources of tradition.

Tertullian then proceeds. Even in civil matters, custom supplies the place of law, when there is no law; nor does it matter whether it depends upon *Scripture* or *reason*, since reason also commends law. Moreover, if law stands with reason, all will be law that shall be agreeable to reason, come *from whence it may.*—What, do you not believe that it is permitted *every believer* to form an idea and to determine, provided it be what is *agreeable to God, conducive to discipline, and profitable to salvation,* since the Lord says, "Yea, and why even of yourselves judge ye not what is right?" And this holds good not only with respect to a formal judgment, but also to every opinion of matters for examination. The apostle also says, And if you are ignorant in any matter, God shall reveal it to you; being himself also accustomed to supply advice when he had no precept from the Lord, and some things to order from himself; but in his case, he was in possession of the Spirit of God, to lead him into all truth. Therefore *his advice and edict obtained an authority resembling a divine precept, from the sanction divinæ rationis.* Ask, then, for the reason, preserving respect to the tradition, by whatever hand it is accounted to have been transmitted; and look not at *its author*, but at its *authority*, and principally the *authority of the custom*, which is the more to be attended to lest there should be no one to interpret the reason.

I wish your readers now to call to mind Tertullian's situation. He wanted to prove that laurelled crowns were unlawful for Christians to wear. If he could have proved a *Scriptural* prohibition, his opponents would have yielded immediately. If he could have proved an *apostolical* tradition it would have had the same effect, from the authority resembling a divine precept, which the apostle's dicta had obtained, he having the Spirit of God; but Tertullian says nothing of the kind. He seems even careful to avoid it, and refers only to reason and custom, and nature also afterwards, and not to the *apostles*, to sanction his argument. And yet, according to his statement, the practice of not wearing crowns was a traditional one of some standing, since it was, with the present exception, universal. There seems, therefore, every thing to plead for this practice that there is for any of the *other observances* that he names; and there is nothing more, either on the score of antiquity or universality, for *them* than for this; and yet neither for it nor for them does he adduce an *apostolical* authority, or fall back upon a supposed *apostolical* tradition.

Not only, therefore, do I think that * * * has made a hasty conclusion from an author who will not suffer any one with impunity to treat him *hastily*, but I think that the section is well worthy of consideration:—It seems to me that Tertullian recognized three sources of obligatory tradition. 1. The Holy Scriptures. 2. Apostolical authority. 3. Believers, individually or collectively, provided their regulations were consistent with reason, agreeable to God, conducive to discipline, and profitable to salvation. And I seem further to collect, that for all the practices above enumerated Tertullian knew of no other source than the *last*, and among these is the annual "oblationes pro defunctis."

It appears to me, therefore, that there is not only no scriptural authority shown for this practice of praying for the dead, but also no *apostolical* authority; nay, that the argument inclines to the idea that the practice (whatever it may mean) is of *purely human regulation.* And I suspect that Hooker would be of the same opinion. See the 2d vol. of Mr. Keble's invaluable edition. p. 406, § 2.

I will add another remark or two.

If my deduction is just, it seems to me that it rather disposes of the notions which are now attempted to be forced on the public mind, that whatever observances we meet with in the early Church are to be considered *apostolical*, and as we approach or fall short of them are we so much nearer or further from *perfection*; and that it is our duty, therefore, either *directly* to labor for their restoration, no matter how foreign they may be to the clime, opinions, manners, learning, and religious condition in which we are placed, or else *indirectly* by endeavoring to bring about such a state of religious feeling as will require them.

And it shows us, that even within two hundred years after Christ many of those customs were not claimed as *apostolical* which now by some are held so, but were viewed as probably the reasonable and pious regulations of believers, who considered them consonant to God's will, conducive to discipline, and profitable to salvation, and which, consequently, may be disannulled, and *ought* to be disannulled, whenever any Church considers that they fail in these conditions—a line of conduct which Tertullian himself tells us that these early Christians themselves adopted with respect to practices which had descended to them.

The way, I think, being thus open for suggestions respecting the introduction of this practice into the Church, I proposed one for the consideration of your readers, that it was derived through the apocryphal writings. My reasons for so thinking being the reverence paid to those books as the teaching of the divine Spirit (Cyprian) in the early centuries of the Christian Church, the practice being plainly recommended in one of them. This conjecture of mine * * * thinks unreasonable, though only on conjectural grounds, and proposes in its stead a conjecture of his own—that it was one of the Jewish customs added by their rulers to those expressed in the Mosaic law, and so adopted into the Christian Church. But from this conjecture, and it is only a conjecture, a very extraordinary *argument*, as * * * calls it, has been drawn. I have been called a profane mocker by "E. C." and yet, with all my profanity, I should have shrunk with religious dread from assuming, on such purely conjectural grounds, that ONE whom I, in common with * * * and "E. C.," look up to as "the way, the truth, and the life," had sanctioned and adopted a practice which, if not founded on *true doctrine*, and of this *no proof has yet been given*, could not, in my opinion, be innocent.

Will * * * affirm that whatever Jewish notion or practice our Lord is not *recorded* as having specifically condemned, he authorized?

Can he say that the scribes and pharisees, while sitting in Moses' seat, commanded this practice? And will he affirm that the injunction "Whatsoever they bid you observe, that observe and do," has no restriction or limit?

Can he state *distinctly* what were the public prayers of the Jewish Church which our Lord attended and partook in; and that prayers for the dead were contained in them?

Until the affirmative of these questions can be *clearly* proved, I think, with every respect for * * *, that it would have been *more than advisable* that such an *argument* should have been suppressed.

As my letter is already too long, I shall not at present enter upon the inquiry what is meant by "oblationes pro defunctis," "pro dormitione," &c., although I dare say that * * * and I shall disagree on that subject also. Though extremely interesting as a matter of ecclesiastical antiquity, it is of lesser moment than the question whether the observances contained under those words have either *Scriptural* or *apostolical* authority, to which I would confine this letter.

If we all not only *read* but *write, as learners*, and not as *teachers, mutually seeking for information*, we may all hope, with God's blessing, to arrive at the truth, which I can assure * * * and all your readers is my only motive for taking my pen in hand, an operation by no means agreeable to me.

I am, sir, yours, &c., S. T. R.

P. S. My third query was misunderstood, probably from being too loosely expressed. I wished to have had noticed such expressions as are at the end of Tertullian's tract "De Anima," and in Potter's "Clement of Alexandria," p. 794.

† This was the signature of the writer in the last number.

From the Gospel Messenger.

Mr. Editor,—I observe with pleasure that you laid before your readers, in the last Messenger, the circular respecting the arrangement of chancels, addressed to his clergy by the Rt. Rev. the Bishop of Pennsylvania. The main feature in the bishop's arrangement, the substitution of an elevated altar in place of the desk, so that all of the Morning and Evening Prayer may be celebrated at the altar, except the Lessons, which are to be read at a movable book-stand, certainly deserves great consideration, as making the service more expressive, as following primitive custom, and as the most convenient, especially in small churches. The position of the altar, however, in the rear of the chancel, on the right, with the pulpit on the left, which the bishop advises in case the position he prefers cannot be conveniently adopted, does not give a pleasant impression; and as an appearance of equality could hardly fail to be given to the altar and pulpit, placed thus side by side in the rear of the chancel, the great object of the bishop, to give prominence to the altar, would be defeated. And it would seem as if the position he prefers might be adopted, in any case, as well as that just noticed. For if the elevated altar were placed in front of the pulpit, as he prefers, the room for pews which would be thus lost before the chancel, might be gained at the sides, while the space for kneeling around the chancel would not be diminished.

The arrangement which the bishop chiefly recommends seems to present the most advantages with the fewest difficulties of any that can be adopted; placing the pulpit in the rear of the chancel, with the altar in front of it, elevated upon a platform two or three steps above the main floor of the chancel, with the bishop's seat to the right of it, and the movable book-stand for the Bible wherever it is most convenient. This plan secures a central position for the pulpit, which is preferable to the hearers, and by far the most pleasant to the speaker. It secures a due prominence for the altar by its elevated central position, with a proper form and covering, and by the celebration at it of all the portions of the service addressed to God, while those addressed to the people are performed by the minister, turning to them, or reading at the stand which supports the Bible.

Again, this plan places the altar nearer to, or in the position which it occupied in the primitive churches; where it stood, not in the rear of the chancel, against the wall, but in the middle of the chancel, with sufficient space allowed to pass entirely round it, and with the bishop's throne immediately behind it, against the wall; as may be seen by the extracts from Bingham which follow these remarks.

For evidence that the chancel was the place first ordered, after the Reformation, for reading the service, Bishop Onderdonk refers us to Wheatly, (chap. 2, sect. 5.) There we find that "in the first book of King Edward VI., all the rubric relating to this matter," (the place where Morning and Evening Prayer is to be used,) "was only one at the beginning of Morning Prayer, which ordered the *Priest, being in the choir, to begin with a loud voice, the Lord's Prayer, called the Paternoster*, with which the Morning and Evening service then began. So that then it was the custom for the minister to perform Divine service (i. e. Morning and Evening Prayer, as well as the Communion-office) at the upper end of the choir near the altar; towards which, whether standing or kneeling, he always turned his face in the prayers; though whilst he was reading the Lessons, he turned to the people. Against this, Bucher, by the direction of Calvin, most grievously declaimed:" his "outcry (however senseless and trifling) prevailed so far, that when the Common Prayer Book was altered in the fifth year of King Edward, this following rubric was placed in the room of the old one; viz. *The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the minister shall turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place.* This alteration caused great contentions, some kneeling one way, some another, though still keeping in the chancel; whilst others left the accustomed place, and performed all the services in the body of the church amongst the people. For the appeasing of this strife and diversity, it was thought fit, when the English service was again brought into the Church, at the accession of Queen Elizabeth to the throne, that the rubric should be corrected, and put into the same form in which we now have it: viz. That the *Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel:* by which for the generality must be meant the *choir* or *chancel*, which was the *accustomed place* before the second Common Prayer Book of King Edward. For it cannot be supposed that this second book, which lasted only one year and a half, could establish a custom." "Pursuant to this rubric, the Morning and Evening service was again, as formerly, read in the chancel or choir."

The bishop further observes in support of his recommendations: "The great advantage of the arrangement now proposed, will be, that the altar or holy table will have the prominence to which it is entitled." But, from the sensitiveness apparent in some quarters, about attaching undue importance to the sacraments, it can hardly be that this reason of the bishop will escape a suspicion that may refer it to a certain series of Tracts, containing a Theology much discussed in these days. But better than to refer it back a little way, we, who profess to take primitive times for our guide, may as well go back some fifteen centuries further, and inquire how they spoke in those days of the chancel, the communion table, and its place and name. We find some notice of the subject in Bingham, (book viii. chap. 6.)

"The third and innermost part of the ancient churches was that which we now call the chancel, but originally it was known by many other names. One of the most common names was that of *Bema* or *tribunal.*" "Chrysostom, in one of his homilies, more particularly describes it (the Bema) to be the place whither the bishop went by an ascent into it, 'to preach, to pray, to stand by the holy temple, and offer the tremendous sacrifice for the people. By which it is easy to understand that he takes it not barely for the altar alone, or the bishop's throne, but for the whole place where they stood, and where these several offices were performed." "The name sanctuary, was also appropriated to this part of the Church. The Greeks peculiarly styled it (Hagion) *the holy;* and from thence the altar was called (Hagion Hagion) *the holy of holies*, which is the term that Eusebius uses in describing the temple of Paulinus. In other places he calls it *Hagiasma*, which is the name whereby the Seventy call the sanctuary in the Old Testament." "The Greeks also termed it (*Thusiasterion*) *the altar part.*" "Eusebius, describing this part of the temple of Paulinus, says it was divided from the rest by certain rails of wood, curiously and artificially wrought in the form of net-work, to make it inaccessible to the multitude. These the Latins call *Cancelli*, whence comes our English name *Chancel*."

"At the upper end of the chancel was commonly a semi-circular building, which from the figure and position of it, is by some authors called *Apsis*, and *Exedra*, and *Conchula Bematis;* for these words which signify any arched or spherical building, like the canopy of heaven, to which Jerome applies the name *Apsis*." "The bishop's throne, with the throne of his presbyters on each side of it, were always fixed in this part of the church, in a semicircle above the altar." "This was the difference between them, that the bishop's was generally termed the high throne, and the presbyters' the second throne." The Latins more commonly use the names *Sedes* and *Cathedra* for a bishop's throne, whence come our English names of *cathedral* and *see*, for a church where the bishop's chair or seat is fixed."

"This doubtless was the posture anciently of the throne of the bishop and presbyters in the Christian church, as they are represented in the several models of the primitive structures. From which it will be easy to observe further, that the place of the communion table or altar was not close to the wall at the upper end, but at some little distance from it; so as that the bishop's throne might be behind it, and room enough left in a void space to encompass or surround the altar."

"Great dispute has been raised in the last age about the name of the communion table, whether it was to be called the holy table or an altar. And indeed any thing will afford matter of controversy to men in a disputing age; but we never read of any such dispute in the primitive Church. For the ancient writers used both names indifferently; some calling it altar, others the Lord's table, the holy table, the mystical table, the tremendous table, &c. and sometimes both table and altar in the same sentence together. Mr. Mede thinks it was usually called altar for the two first ages, and that the name, table, is not to be found in any author of those ages now remaining. Ignatius uses only the name (Thusiasterion) *altar*, in his genuine Epistles, three of which are alleged by Mr. Mede; to which the reader may add another testimony out of his Epistle to the Magnesians, where he uses both the names temple and altar. Irenæus and Origen use the same name, when they speak of the communion table. Tertullian frequently applies to it the name of (Ara Dei and Altare) *altar*." "Cyprian, the disciple of Tertullian, sometimes uses both names, table and altar." "But more commonly he uses the name altar alone." "In the fourth age, one may venture to say, there is scarce an author that speaks of the Lord's table, but he also calls it altar."

It can hardly escape an attentive reader that the phraseology of the bishop's Circular, where the terms altar, the Lord's table, the holy table, are used indifferently, or two of them often together, looks back to the times of which the above extracts speak; and that the disposition to regard the Christian Altar as peculiarly sacred, and worthy of an especially prominent place in the Church, is of older date than the rise of Popery, or of any suspected shoots of Popery, in a certain University of our Mother Land.

A. C. P.

THE AMERICAN CHURCH.

From the British Critic, in review of Rev. Mr. Caswall's "America, and the American Church."

Now as to the American Church, it has been her privilege to begin with so clear an announcement of that rudimental truth on which all true Churches rest, that we cannot but believe she is destined, in spite of obstacles, to advance onward to the measure of the stature of its perfect fulness. She has got it in her, and with gratitude we add, that the most considerable of her bishops, living and dead, have developed it accurately no little way. They have gone forward from one truth to another; from the apostolic commission to the succession, from the succession to the office,—in the office they have discerned the perpetual priesthood, in the priesthood the perpetual sacrifice, in the sacrifice the glory of the Christian Church, its power as a fount of grace, and its blessedness as a gate of heaven. They had felt and taught most persuasively the unearthly supernatural state in which all Christians stand, and their real communion in the invisible kingdom of God. You would not know whether you were in America or England while their books were before you, in Birmingham or New York, amid collieries or sugar-canes. The external world sinks to its due level; and universal suffrage is as little found there as the House of Commons. How much further they ought to have gone, what doctrines they left latent, and what they but half developed, we have neither purpose nor ability to say; but without determining what would be presumptuous, so much we may safely maintain, that there is no conceivable point of opinion, or practice, or ritual, or usage, in the Church system, ever so minute,—no detail of faith and conduct ever so extreme, but what might be a legitimate and necessary result of that one idea or formula with which they started. Mammoths and megatheria are known by their vertebræ; men's bodily temperaments have sometimes been discriminated by their nails; and in like manner there is no development ever so ultimate but may be the true offspring of the apostolical principle. A gesture, a posture, a tone, a word, a symbol, a time, a spot, may be its property and token, whatever be the real difficulty of ascertaining and discriminating such details; nay, and it is not fully developed till it reaches those ultimate points, whatever real danger there be of formality.—However, let us see how far the American divines have proceeded, for that is the first point which comes into consideration.

We shall refer to three bishops of their Church; and first to the sermons of Dr. Seabury, of Connecticut, the first consecrated diocesan bishop. What makes them more interesting is that they seem to have been covertly centroversial,—efforts, and successful efforts, at development, in spite of opposite influences which were assailing the nascent Church.

"The authority under which the Apostles acted being derived from Christ, in the exercise of it they were His ministers, because the authority was originally and properly His, and they could act only in His name; and this authority being by successive ordinations continued down to this day, all duly authorized clergymen now act by it, and are therefore 'the ministers of Christ.' On this commission is the authority of ministers in Christ's Church founded, and no man can justly claim any power in spiritual matters but as it is derived from it. No one will now pretend to have received his commission to preach the Gospel immediately from Christ, as the eleven Apostles had theirs, and none but enthusiasts will pretend to be empowered for that work by immediate revelation from heaven, as St. Paul was. It remains, then, that there is no other way left to obtain a valid commission to act as Christ's ministers in His Church, but *by an uninterrupted succession of ordinations from the Apostles. Where this is wanting, all spiritual power in Christ's Church is wanting also*, while they who have any part of this original commission communicated to them are properly Christ's ministers, because they act in His name and by authority derived from Him. It would be tedious to quote particular texts to prove that the Apostles did exercise this power in the Church. The whole tenor of the history of their Acts and their Epistles clearly show that they did institute a plan of Church government, enact laws, appoint governors and officers to regulate the economy of the Church as a society, as well as to preach the doctrines of the Gospel. And from ecclesiastical history, it appears that the government and officers instituted by them do continue in their successors at this present time, notwithstanding the utmost force of persecution which the malice of evil men and wicked spirits could bring upon it.—Though in some places veiled in poverty and obscurity; in others, encumbered with worldly pomp and ceremonious superstition, the Church of Christ still continues in the world preserved by His Providence who promised that 'the gates of hell shall not prevail against it;' and we trust preserved to rise again with splendor, and to shine forth, delivered from the shackles of worldly power and systematic superstition, in the full lustre of the beauty of holiness, both in its public offices, and in the faith and piety of its members."—vol. i. p. 12.

He thus speaks in another sermon of the holy Eucharist:—

"That there was, however, a *great and real change* made in the bread and the cup by our Saviour's blessing and thanksgiving and prayer, cannot be doubted. Naturally they were only bread and wine, and not the body and blood of Christ. When He had blessed them, He declared them to be His body and blood. *They were, therefore, by His blessing and word, made to be, what by nature they were not.*"—p. 149.

"The Eucharist is not only a sacrament, in which, under the symbols of bread and wine according to the institution of Christ, the faithful truly and spiritually receive the body and blood of Christ, but also *a true and proper sacrifice*, commemorative of the original sacrifice and death of Christ, for our deliverance from sin and death—a memorial made before God to put Him in mind, that is, to plead with Him, the meritorious sacrifice and death of His dear Son, for the forgiveness of our sins, for the sanctification of His Church, for a happy resurrection from death, and a glorious immortality with Christ in heaven. From this account the priesthood of the Christian Church evidently appears. As a priest Christ offered himself a sacrifice to God, in the mystery of the Eucharist, that is, under the symbols of bread and wine, and He commanded His Apostles to do as He had done.—If His offering were a sacrifice, theirs was also. His sacrifice was original, theirs commemorative. His was meritorious through His merit who offered it, theirs drew all its merit from the relation it had to His sacrifice and appointment. His, from the excellency of its own nature, was a true and sufficient propitiation for the sins of the whole world, theirs procures remission of sins only through the reference it has to His atonement. When Christ commanded His Apostles to celebrate the holy Eucharist in remembrance of Him, He with a command gave them power to do so, that is, *He communicated His own priesthood to them*, in such measure and degree as He saw necessary for His Church, to qualify them to be His representatives, to offer the Christian sacrifice of bread and wine as a memorial before God the Father of His offering himself, once for all, of His passion and of His death, to render the Almighty propitious to us for His sake, and as a means of obtaining, through faith in Him, all the blessings and benefits of His redemption.

"The Eucharist is also called the communion of the body and blood of Christ, not only because by communing together we declare our mutual love and good will, and our unity in the Church and faith of Christ, but also, because in that holy ordinance we communicate with God through Christ, the Mediator, by first offering or giving to Him the sacred symbols of the body and blood of His dear Son, and then receiving them again *blessed and sanctified by His Holy Spirit*, to feast upon at His table, for the refreshment of our souls, for the increase of our faith and hope, for the pardon of our sins, for the renewing of our minds in holiness, by the operation of the Holy Ghost, and *for a principle of immortality to our bodies as well as to our souls.*"—p. 156.

To Bishop Seabury is owing the restoration to the consecration prayer in the American communion service, of the oblatory words, and the invocation of the Holy Spirit: "which," as Bishop White reminds us, "were left out of our own service at a subsequent review in King Edward's time, at the instance of two learned foreigners." Bishop Seabury's feeling on the subject may be learned from a circumstance which Bishop White has preserved to us. On the Sunday morning during the session of the Convention in the course of which the restoration was made, the latter wished Bishop Seabury to consecrate. He declined. On the offer being repeated just before the service, he again declined, and smiling, added, "To confess the truth, I hardly consider the form to be used as strictly amounting to a consecration." This, of course, was a strong saying; but no wonder it was the means of effecting the desirable change.

In another sermon he speaks thus of both sacraments:—

"We are by the grace of Holy Baptism taken out of the world and put into the Church of Christ, the ante-type of the garden into which Adam was put when God took him from the world in which he had been created. The same Holy Spirit is given to us at our baptism, as the governing principle of life, which was given to Adam at his creation, as the principle of his life. The holy Eucharist, the sacrament of the body and blood of Christ, is appointed for us, as the tree of life was for Adam, to be to us the principle or means of immortality."—page 220.

He speaks of the state of the dead in the same forcible way.

"That it was the belief of the primitive Christians, as well as of the old Jews, that at the departure of the soul from the body it went to a secret, invisible place, provided by God for its residence, there to remain till the general judgment; the wicked in uneasiness, remorse and despair; the good in peace and refreshment, with an assured hope of God's favor, and a full acquittal at the final retribution; that this was the belief of Jews and Christians, might be fully proved from Jewish authors, and from the old liturgies and writings of the Fathers, did the compass of this discourse permit it. *On this ground stood the commemoration of the martyrs, and prayers for the faithful departed out of this life*, that God would grant them rest and peace in Christ, and free acquittal in the day of judgment; and to give us grace to follow the example of their faith and patience, that with them we might be made partakers of his heavenly kingdom, through the merit of Jesus the Saviour. This they supposed necessary on their part, to keep up the communion of saints or fellowship with the Church of Christ; which is still one and the same, whether suffering here on earth, or at rest in paradise, and waiting in hope for

perfect consummation and bliss, both in body and soul, when the judgment of the last day shall give them their portion in that life eternal, which God hath promised to all who obey the Gospel of his Son.

"*Every one who will consider the subject without prejudice, must feel the force of such a principle* in promoting the faith and holiness, which the Gospel requires; and will lament that the Church of Rome, by grafting the absurd errors of purgatory and prayers to departed saints, instead of for them, on *this old and pious, and Catholic, Christian doctrine*, hath almost banished it out of the minds of Protestant Christians."—p. 196.

It is scarcely necessary to add, that he was not behind these truly apostolical sentiments in his views of Confirmation.

"In baptism, He (the Holy Ghost) is given for the purpose of regeneration—to effect that new birth, by which we are born into the Church of Christ, obtain remission of all past sins and a new nature; in Confirmation, He is given for the purpose of sanctification or renovation of the heart in holiness. In Baptism, we are created anew in Christ Jesus, by the operation of the Holy Ghost; in Confirmation, the new creation is animated and enabled to live according to its new nature, by the energy of the same most Holy Spirit. As in the original creation of man, God made the body first, and then breathed into it the breath of life, to animate the body which he had made, and enable it to answer the purposes for which he designed it; so in our new creation, being buried with Christ in Baptism, we die to the former life of the old man, and rise again to a new life; and, in Confirmation, the Holy Ghost, as the principle of that regenerated, new or spiritual life, is infused into us from above. In Baptism we are made Christians; but yet the new baptized is but an infant in Christ; in Confirmation, he is advanced to the rank of adults and made a perfect man in Christ Jesus."—p. 135.

COMMUNICATIONS.

For the Churchman.

THE CHURCH CHOIR.

Mr. Editor,—Permit me to call your attention, and the attention of all interested in sacred music, to a work with the above name, just issued from the press. Its exterior alone might commend it; but it has that within which will much more commend it. The writer of this notice is but too imperfectly acquainted with the niceties of the science of music, to compare it with the productions of others, and then learnedly descant upon its points of difference and superiority. But he cannot allow himself so deficient in taste and judgment as not to know what are excellencies, when wants have been supplied, and when a proposed end has been accomplished. So far, therefore, as this, he deems it no presumption to say, that this work is a valuable acquisition to our collection of Church Music. It is the production of one whose ability for such a task none can doubt who have had the privilege of an acquaintance with him. The editor has divided his work into two parts. The first containing a large and well selected number of Psalm and Hymn tunes, among which may be recognized almost all those which are favorites; and he has not scrupled to permit those tunes to form a part of the collection which centuries have consecrated, and by whose notes thousands of those now saints in glory have had their souls kindled to rapture. The second part contains a number of select pieces adapted to the recurring festivals and fasts of the Church, and also an uncommonly large number of Chants. To this part of his work the Rev. Professor appears to have given a considerable part of his attention, and it is here that almost every one can appreciate the benefit of his labor.

To say that this work is superior to any at present in use would be presumption and folly. To say, however, (which we most certainly do,) that it may compare well with the best, is no small praise, but only what is due.

Let all interested in the music of the sanctuary possess themselves of this work; and let all heads of families who would hallow the associations of their children's remembrance of their early years, introduce it into their family circle; for which, I remark, it is admirably fitted by reason of the care which the author has taken to simplify and arrange. W. H. M.

November 13th, 1839.

For the Churchman.

Mr. Editor,—Your kindness, which I have so fully proved, seems a sort of warranty for the patience which I continue to ask. I trust the latter will hold out as far as my demands may reach, and that your readers, if they should trouble themselves at all with this correspondence, may share the same virtue. The subject is of vital importance. May God grant, of his infinite mercy, that *his truth*, not any plausible speculations of ours, gain the entire victory!

I proceed to exhibit what appear to me great evils, and dangers, and both unavoidable, where "baptism duly administered" is made the sole, or even principal test of membership in the family of God.

Upon such a principle, one of our chief pastors has felt compelled to make comments like these. "When it is said," (I report for substance, not trusting my memory for the exact phraseology,) "*Ye are the salt of the earth,*" and "*Ye are the light of the world,*" the meaning is not that all Christians are so in fact: but all ought to be so. Now it is exceedingly manifest that every man, having the character assigned the Christian in the New Testament, is a part of the salt of the earth, the purifying and conservative influence, that keep the heart and mind of man from utter corruption:—that every such character is part, as it were, of the Great Light which always shines upon the darkness of human nature, little as that darkness may ever comprehend it. For Christians to know the light to which, by the grace of God, through the humiliation of his Son, and their own sharing it, they have been actually raised, is exceedingly important both to themselves and others. Only, let us remember, "*boasting is excluded,*" where all is of grace. Humility is also invariably a part of the Christian character.

Again: the same minister has taught; when it is said, "Every man that hath this hope in him, purifieth himself even as he is pure:" (1 John, iii. 3.) the sense is not that all who entertain the Christian hope do actually purify themselves; but that all ought to do so.

It has been a favorite course with me in preaching from this text, to remark: 1st. We learn what "*this hope,*" the Christian hope, is, from the preceding verse, i. e. *the hope of being like God, when he appears in Christ, at the judgment.* 2d. "This hope" is "in him," i. e., in God as manifest in his Son, or, what is the same God, in Christ Jesus. (The person referred to by the pronoun "him," is obvious in the original.) 3d. Now "*every man,*" that hath *such* hope, must struggle for, and will attain purification. The foundation and character of the hope certainly produce this result.

The assertion of the text is unequivocal; and as soon as we find that the hope is not for mere escape from punishment, not merely for some unknown future bliss, but *to be like Christ*, and that it is only "*in him,*" we see the language needs no qualification. "*This hope*" can never fail of the fruits promised.

I have shown one fearful result of making baptism the sole, or even principal test, of our being Christians. Another is this: if an ungodly man really believes that in any fair sense of the term, he is a disciple of Christ, we shall find it exceedingly difficult to arouse him from his false security. He avoids gross sin, pays a decent regard to the worship of God; and though he may admit that he is not all that he should be, yet as he is a member of the Church, a child of God, he cannot but think all will in the end be well. Understanding that his original sin, (or whatever any one may call the inherent corruption of our nature,) was taken away in baptism, with all actual sin previously committed, and that he has once truly returned to God, he can hardly believe that his subsequent trangressions, small as he deems them, will quite nullify all the grace received.

I am not for a moment forgetting by what instructions, you propose to shut out the evil of which I now speak. But those instructions will seldom prove nearly as influential with men ignorant of the true character of sin, utterly unacquainted with the beauties of holiness, whether in the creature or Creator, as the belief *we were made members of Christ, children of God, heirs of the kingdom of heaven*, in baptism, and, the trust, *we are so still*. I am perfectly aware, this is the *language* of our catechism, but every pastor should teach the children of his parish, that this implies no change of heart, unless they have faith and repentance, by the renewing of the Holy Ghost; and that with far the greater number of the baptized *no such renewal*, as far as we can judge, takes place. It can serve no good purpose to disguise the real facts of human history. It is best that all should know what men *are*.

If I may be indulged in two numbers farther, I shall hope then to give the editor and readers a space for refreshment. C. S. A.

Newtown, Buck's County, Pa. Nov. 19th.

THE CHURCHMAN.

SATURDAY, NOVEMBER 30, 1839.

TRACTS FOR THE TIMES. *By Members of the University of Oxford. Vol. I. Second Edition.* New-York: Charles Henry, 142 Fulton-street. 1839.

THE Catholic Herald, and the Episcopal Recorder, are pursuing, with singular unanimity and unabated ardor, the attempt to fix the charge of Popery on the Tracts for the Times. The Romanist uses the Tracts as a mask to hide his own corruptions, and the disaffected portion of the Church comes in as a useful ally to prove that the mask which Popery desires to assume is its veritable image. Meantime the Tracts are quietly doing their work, enlightening the minds of hundreds on the grounds of their faith and true nature of the Catholic Church, and leaving Churchmen little more to do than to read the Tracts and say to their opponents, "Why do the heathen rage and the people imagine a vain thing?"

There are still, however, many persons in our Church who have been prejudiced against the Tracts by this senseless, and, we had almost said, unprincipled cry of Popery. We do not blame *them*; for they place a reasonable confidence in their guides; all we ask of them is to read the Tracts and judge for themselves whether their confidence has not been abused. We do not blame their guides for the distrust of the Tracts which they at first felt and expressed, for the cry of Popery was raised so long and so loud the other side of the Atlantic, that it was impossible to avoid receiving them with suspicion. This, at least, was our own feeling, and all we asked was, that the Tracts might be published among us, and not be strangled by a Protestant Inquisition. But now that more than half of them have been given to the American public, and no Churchman has *specified* any *one position* in them as Popish, we cannot but regard this vague and general clamor against them as destitute of charity and principle. It is now time that their assailants should either prove the charge of Popery, or stand themselves convicted as CALUMNIATORS.

We have not espoused the Tracts for the Times as partizans. Some of the earlier numbers have been lying by us for several years, and from time to time we used to insert one, or part of one, in our columns; but finding that they were regarded as dry reading, we left by far the greater part of those which we had to the dust of our library, without disturbing them ourselves, or thrusting them on our readers. When the cry of "tainted meat," from Gambier, echoing the noisy alarm in Philadelphia, had excited an interest in their favor, and the pressure from without had whetted a curiosity which the Tracts themselves had failed to awaken, and the public began to call for their republication in America, we did no more than assert the American's birthright of independence, and demand a fair hearing for the calumniated Tracts, reserving to ourselves the right, if occasion required, to condemn them as loud as the loudest. We well knew that the cause of the Church, and the cause of rational liberty, was the same; we had entire confidence in the intelligent and steadfast attachment of our people to their Church; we knew that they had a safe touchstone in the Bible and Liturgy; and while we thought their curiosity in regard to the Tracts was natural and laudable, we were well satisfied that if they found the Tracts Catholic, they would be thankful for their help; and if they found them Popish, they would reject them as an abomination.

Meantime, as leisure and opportunity allowed, we have looked more into the Tracts, and have seen reason to regret that we ever entertained a suspicion concerning them. We have found in them, for the most part, old truths in a new form, and every one which has as yet been republished may, for aught we see, be safely labelled, "No Popery." On the fundamental subjects of tradition, and the authority of the Church, Dr. Pusey's letter, which we have never seen except in the reprint of Mr. Henry, is sufficiently explicit, and if he elsewhere brings in "Popery," it must be owned that he has given us the means to detect and expose it. If Presbyterians, Baptists, Methodists, and other numerous bodies of Christians in our country, would frame their creed and their worship on the principles of Holy Scripture as generally set forth in the Tracts for the Times, the real insignificance of *Romanism* would then be apparent to men's senses, and its extinction would speedily follow. For if these Tracts serve one purpose more than another, it will be that of preparing the minds of our countrymen to see and know that the Church of Rome is *not* Catholic, but that she has cut herself off from communion with the Catholic Church.

Romanists appeal to the Tract on Liturgies as furnishing peculiar ground of dissatisfaction to those who use the Liturgy of the Church of England. On this point it is proper for American Churchmen to remember, that the Church of England, and her daughter in America, do not stand in the same position. Any person who will compare the *communion offices* of the English and American Prayer-books, will find important differences between them. We shall have more to say on this subject on a future occasion; at present we merely remark, that the Communion Office in the Church of England is defective, and that the writers of the Tracts have doubtless felt it to be so; that its defectiveness is in part attributable to the fact of its being too closely conformed to the Roman Missal, the most modern and corrupt of any liturgy that pretends to antiquity; that its greatest defects have been supplied in the Communion Office of our own Church from the most primitive liturgies; and that thus the American Protestant Episcopal Church, in relation to this essential part of Christian worship, is more ancient and more Catholic than the Churches of England or Rome.

We append the following slip, which has been cut out of an English paper, as apposite to the remark with which we commenced the present article.

Facts are stubborn things and worth twenty arguments. By a portion of the press professing great zeal for Protestantism, railing accusations are brought against high Churchmen, as if they were the friends of Popery; and a Mr. Stowell, a Dissenting Minister (we believe), of Manchester, as proof of such being the case, stated at the late Reformation Society meeting, that a Papist had, at a public meeting, proposed the health of Dr. Pusey and success to the Oxford Tracts, forgetting to add, that at a more private Popish meeting Lord Spencer's brother proposed the health of Mr. Stowell and three cheers for the Reformation Society. The Papists are wise in their generation. They know full well that the ultra-Protestants are doing their work, and that the high Churchmen are the parties they have to dread. We make the following extract from the unanswerable apology of the Hon. and Rev. A. P. Perceval, "for the Apostolical Succession," just published—let the fact speak for itself, and let it be well circulated:—

It is an old device of the Papists to weaken the hands of the defenders of the Church of England, the great bulwark of Protestantism, by contriving to raise up imputations of Popery against them, that by thus confounding in men's minds the distinction between Catholic and *Roman* Catholic, they may beguile them to the latter, under pretence of the former; or may lead them through a version to the latter, to cast off some portions of the former, and so render themselves open to reproof; or, at any rate, may weaken and divide the Catholic opposers of Popery, by infusing among them doubts, and suspicions, and jealousies. One main instrument made use of by the Papists, in former days, for this purpose, was the Dissenting pulpits. In the 16th century, one Cummin, a friar, contrived to be taken into the puritans' pulpits, where, as he stated at the Council, "I preached against set forms of prayer, and I called *English prayers English mass*, and have persuaded several to pray spiritually and extempore; and this hath so taken with the people that the Church of England is become as odious to that sort of people whom I instructed, as the mass is to the Church of England; and this will be a stumbling-block to that Church as long as it is a Church." For this the Pope commended him, and gave him a reward of 2,000 ducats for his good service. Are there not many at the present day of whom, if they were to apply to the Pope for a reward on the same score, all the world could witness that they have well deserved it at his hands? Surely our opponents have some reason to feel misgiving when they find themselves thus treading in the footsteps of the heathen revilers of Christianity, and of the Popish hireling underminers of the bulwark of Protestantism.

It will be worth while to watch the career of some of the Editors of certain papers and journals, whom we suspect to be ultra-Protestants, like Cummin, in profession;—Papists in reality.

P. S.—[illegible] the following in the Gospel Messenger:

The following extract from a private letter presents a fact in reference to the *Romish tendency* of the "*Oxford Tracts*," worth preserving. Our esteemed friend and brother states, that

"When notice was given of the publication of the Oxford Tracts, I mentioned the fact to a gentleman of my parish, and expressed a desire that four subscribers might be obtained, to let me have a copy gratis. The hint was sufficient, and the subscribers were obtained; not one of them, however, at all acquainted with the nature of the publication, and not one a subscriber either to the Churchman or Recorder. A few days since, I inquired of one of the gentlemen, how he was pleased with the Tracts. '*Very much,*' said he, '*they contain a great deal of useful matter, but I think they say too much against the Romanists; and I am afraid they will excite a persecution against them by our Church, like that which has lately been carried on by the Presbyterians.*' He could scarcely believe me when I told him the charges against them. The idea appeared to him perfectly ridiculous. Verily, verily, ought not the libellers of the Oxford divines, examine the Tracts? What would be thought of a jury, who, without knowing any thing of the accused, or even boasting of their ignorance of the facts of the case, should nevertheless bring in a verdict of guilty?

Common honesty demands that the opponents should read, mark, learn, and inwardly digest these admirable, (apart from the question of orthodoxy, admirable for their ability and heavenly-mindedness,) though much decried Tracts."

DR. PUSEY'S LETTER.

We should make copious extracts from this letter were it not for the hope and belief that most of our readers will take means to be furnished with a copy. A happier specimen of controversial writing was perhaps never published; at once profound and discriminating, mild, and courteous, such passages as the following, and there are many such in the letter, will reward the attention of thoughtful readers:

The Anglican Divines, then, whom we follow as the expositors of the meaning of our Church, differ from Rome in the following points. *They* appeal to the authority of the Universal Church as long as it was one; Rome, to the Church, ancient or modern, in communion with herself; *they*, to the *consent* of the Early Church, however it be ascertained; Rome, to the decision of Councils confirmed by the Bishop of Rome: *they* rest on it as bearing testimony to an Apostolic origin; Rome as the result of her own infallibility; *they* hold that the Universal Church is only a witness to the Catholic truth, and has no power of forming new articles of faith; Rome, that even the Modern Church in communion with herself, has that power; *they*, that the Church is a witness; Rome that she is a judge; *they*, that the more recent may not contradict the ancient; Rome, that she may, and may correct them; *they*, that the meaning of Holy Scripture, of which the Church is the interpreter, must always be one and the same, to be collected from "the agreement of the Catholic Fathers and ancient Bishops;" Rome, that the Church may, under different circumstances, affix different meanings, and that the meaning last affixed supersedes the former; *they*, in a word, seek for a genuine Apostolic tradition, to be established by the consent of all times, all Churches, and the great Doctors of all those Churches; Rome (like Ultra-Protestants) follows modern traditions, assumes them to be Apostolic, simply because she holds them, and she is infallible; and so was the ancient Church, in Communion with Rome; and so she must have taught them the same as Rome does now. And thus she brings in her modern corruptions, against which the appeal to Christian Antiquity is the surest safeguard. Scriptural language she can (as did the enemy of mankind, to whom she is partially in bondage) plausibly apply: many of her chief corruptions she (in common with Ultra-Protestants) rests on the language of Scripture, and (in common also with them) in contradiction to the ancient Church; but the appeal to Antiquity she cannot elude. It is too full, too circumstantial. No, my lord, they only who suspect Antiquity, because it is opposed to modern and private doctrines of their own, need fear committing themselves and their Church to it: we have full confidence in our Church, and know that she can stand the test of primitive doctrine, and that Rome cannot. Rome may entice the unwary by the name of Antiquity, but she dare not pledge herself to the reality; if in name she seem to take the same ground as the Anglican Divines, she *must* differ from them. Or to look upon it in another way: Rome differs from us, *as* to the *authority* which she ascribes to tradition; she regards it as *co-ordinate*, our divines as *sub-ordinate*; as to the *way in which it is to be employed*; she, as independent of Holy Scripture, ours as subservient to, and blended with it; *as to its limits*, she supposes that the Church of Rome has a power of imposing new articles, necessary to be believed for salvation; ours, that all such articles were comprised at first in the Creed, and that the Church has only the power of clearing, defining, and expounding these fixed articles: *as to the office of the Church therein;* Rome supposes that the Church may select of different opinions that which she judges right; ours, that she must take that which is attested by universal consent: *as to the power of the Church;* Rome supposes that the Church may stamp that as certain, which before was really uncertain; ours, that she only ascertains that to be certain which in fact was so, but had not formally been pronounced to be so: *as to the source of that power;* Rome places it in her own assumed infallibility; ours, in the office of the Church, as the depository of, and witness to, the traditions confined to her: so then, beyond the name of tradition, the Church of Rome and our Divines differ in every thing besides.

The following is a specimen of the truth and quietness with which the author exposes the corruptions of the Church of Rome.

We have specified the refusal of the cup to the laity, as *one* of the practical grievances of the Church of Rome, which should alone, without farther disputing, restrain any from joining himself to her Communion. How it may be with those, who have access to no other, we have no right to determine, though one cannot doubt but that they sustain herein a grievous loss; and the miserable state of Roman Catholic countries in general, may be, in part, owing to this loss; but, for any voluntarily to cast himself out of a Communion, as our own, in the which he may receive it, and to join himself to that in which it is denied him, is such a wanton trifling with privileges, and casting away of Gods gifts, and tempting of Him, that I should think this ground alone (which any plain man can understand) reason enough why no member of our Church should join her. It was felt, at the time of the Reformation, to be a very great practical cruelty; so much so, that observers of no mean note have not doubted, that it was the chief ground why the religious so earnestly sought for a Reformation, and that, had Rome conceded this point, the Reformation would never have taken place in the way in which it did. Rome admitted that her modern practice was contrary to the institution of our Lord, and contrary also to the mode in which the Church Universal, for nearly thirteen centuries of her existence, had interpreted that Institution; but in that wantonness of authority, into which her assumed infallibility betrayed her, she preferred contravening antiquity, and risking division, rather than abandon any practice which she had established, even though not, as she professes, matter of faith. Yet she would not depart from her existing customs, or the tradition of two centuries; and so being unable to justify herself on Scripture, as explained by antiquity, she had recourse to *a priori* grounds, "that it is most firmly to be believed, and no wise to be doubted, that the whole Body and Blood of Christ is truly contained as well under the form of bread as under the form of wine." Miserable and rationalistic arguments in Divine Mysteries! as if, where all is subject of Faith, there were any safe rule but to adhere as closely as possible to what seems to be the Divine Ordinance. It seems strange that that misguided Church should not have the felt the risk of declaring what the Church Universal had of old esteemed part of the Divine Institution, to be superfluous, and did not dread thus tempting God to withdraw His grace altogether, which they thus presumptuously argued about. This rationalistic argument was met in its own way, that if additional grace were not bestowed through the communion of the Cup, then "the administering Priest received no benefit from it, and (painful as it is to state it) it was wholly useless and indifferent." Thus a feigned reverence, (lest haply some accident should befall the consecrated element,) covered a real irreverence; and real unbelief as to the virtue of the Sacramental Blood was veiled by a scrupulous care for its protection. So it ever is, when men forget that "to obey is better than sacrifice," and would be more jealous for the honor of holy things, than God who gave them. The honor of the Eucharist was alleged; the honor of man was the secret motive, lest by concession of the Cup to the laity, the dignity of the Priesthood should be levelled. But thus Rome, rashly binding itself to the hasty and presumptuous decision of the Council of Constance, has inflicted a grievous privation upon her own members, and placed a mark upon herself, which must ever be a hinderance to her own power, and prevent her recovering her undue sway over our Church. An instinctive devotion will guide and protect the religious members of our Church, who might otherwise have been just the most alive to the splendor of many of her pretensions. They might not be able to disentangle their way amid abstract arguments; but they will feel that it would be a loss to be deprived of their Saviour's Blood. Those who engage unprepared in abstract controversies may relapse; the devout Communicant will be safe, who argues not, but obeys. All which Rome could give them, they have already in the Church wherein they were baptized; and they have more. Not here to mention the risk of forfeiture which might be involved in joining what is here a Schismatic Communion, our Church, though she rightly reject the Sacrifice of Masses, has ever been acknowledged to have that whereof it is the corruption, the true commemorative Sacrifice, representing to God the Death and Passion of His Son, and so acceptable to Him, such as the Church Catholic ever held it; she has the true Communion of the Body and Blood of Christ, administered by those ordained by the successors of the Apostles, and that, unimpaired by any "will-worship or voluntary humility," which pretending a self-invented respect, would deprive the laity of a portion of their inheritance and of God's gift. We need not now put ourselves in the position that Rome would concede this, and retain her other corruptions; to concede it, Rome must be other than she now is; a strong ground for refusing it was, lest other demands should be made of her. Why then distract ourselves with such gratuitous hypotheses that Rome would concede, what for above four centuries she has not conceded? Why suppose that what she refused, when pressed by people and emperors, when she might thereby have retained whole Churches in her Communion, she would now grant in the hope of recovering a few individuals, and thereby own herself doubly in error? Why embarrass ourselves with imagining that what she refused at Trent because she had refused it at Constance, she should now concede, although she has sanctioned by an anathema the *a priori* ground upon which she refused it? She can concede it only on the supposition that the urgent demand of it is reasonable; but she has anathematized those "who deny that Jesus Christ, the Author and Source of all grace, is received wholly and entirely under one species," and so has cut herself off from thinking the demand reasonable; and yet, by the strange destiny annexed to these presumptuous reasonings, she has elsewhere awakened the suspicion of loss attached to the denial of the Cup, which she would here allay. For since many members of the Synod of Trent did think it a loss, she was constrained elsewhere simply to state, "that the faithful who receive under the one species of bread, are not deprived of any grace *necessary to salvation*," and so, as was at the time remarked, she "in a manner avowed that they are deprived of some grace, though not absolutely necessary. Whereupon they asked, has any human authority the power to hinder the superabundant and non-necessary grace of God? and if so, does charity admit of thus placing hinderances in the way of good?" Thus she has placed herself in the position of making unauthorized distinctions as to the grace necessary for us in working out our salvation, and exhibits herself as an unnatural mother, who half recognizes that what she withholds is a blessing, and yet refuses it.

We invite the special attention of our readers to the following communication, and particularly to the fact that the missionaries and beneficiaries must be unpaid on the first of January next, unless prompt liberality be exercised in replenishing the treasury of our Education and Missionary Society.

At a meeting of the Board of Managers of the Education and Missionary Society of the Diocese of New-York, held on Tuesday evening, November 26th, the following preamble and resolutions were unanimously adopted:—

Whereas it appears from the report of the Treasurer that there is so great a deficit in the funds of the Society, as will render it impossible, without special exertion, to meet the payments due to the missionaries and beneficiaries on the first of January next; and whereas it is the opinion of this Board that if collections had been made in all the parishes of this state agreeably to the canon, for the Education and Missionary Funds respectively, a sufficient sum would have been in hand to meet all obligations; therefore,

Resolved, that the Rectors or Ministers of the several parishes of this diocese, in which contributions were not made to the two funds respectively, during the year intervening between the Conventions of 1838 and 1839, be earnestly requested to supply the deficiency without delay.

Resolved, that in the opinion of this Board, neither the design of the canon, nor the necessities of the society, are met by a joint contribution to the two funds; but that it is evidently intended by the canon and imperiously demanded by the objects of the society, that the claims of each—the education and missionary departments respectively—be distinctly presented to the notice of each congregation.

Resolved, that the Bishop be requested to forward these resolutions to the Rector or Minister of each parish of this diocese in which a distinct contribution was not made to each fund during the year intervening between the Conventions of 1838 and 1839, with an earnest request that the deficiency may be made up in time to enable the Treasurer to meet the drafts of the missionaries and beneficiaries on the first of January next.

Resolved, that a copy of these resolutions be sent to the Right Rev. Bishop Delancey of the Diocese of Western New-York, with a respectful request that he would adopt, in his diocese, the measures therein recommended.

CHURCHMAN'S ALMANAC FOR 1840.—The editor of the Churchman's Almanac requests us to state, that owing to circumstances entirely beyond his control, an impression of this annual was published with many inaccuracies in the list of the clergy. This impression has been, by his order, suppressed. An edition carefully corrected from documents since received will be published on or about the 4th of December. Mr. Louis Sherman having ceased his connection with the publication, it will be published by Mr. John R. McGown, at 142 Fulton-street, to whom all orders are to be addressed.

GREGORY NAZIANZEN, THE THEOLOGIAN.—A biography of this distinguished father of the Church, is now in a course of preparation from the German of Dr. Ullmann, of Heidelberg, by Dr. Cruse, of St. Paul's College. The life of Gregory embraces an interesting period of the Church, and forms a valuable contribution to the history of primitive Theology. The biography here presented, is not a mere history of the incidents of life, but it is a history of the mind. This work is no less calculated to aid the course of sound literature than to advance practical Christianity, and as such, it may be confidently added to the catalogue of American publications.

HOME MISSIONS.—The following extract of a private letter from a gentlemen in New England seems to us to contain so much good sense as well as Christian feeling, that we are tempted to lay it before our readers. Having referred to some places in which the Church would, after a time, be enabled to sustain itself, could it at first receive temporary aid on a missionary foundation, the writer proceeds:

"This is far from being the case in all places where the Church is first established. Many missionary stations remain a burden upon the Church for years and years to come. Indeed, had I the opportunity afforded me, I could perhaps present as powerful an appeal for the East at large, as was ever exhibited for the West, or North, or South. Let me, however, not be misunderstood upon this point. I do not condemn the exertions made elsewhere; the rather, I rejoice at every effort made for the propagation of the gospel, for the enlargement of the Church in every quarter of this hemisphere; but I am only unwilling that an undue attention should be given to one portion of the spiritual field of labor, to the neglect of another: the field is one."

"If the West have claims upon the Church, so I say has the East also. If the former is without a preached gospel, the latter has it preached, for the most part, in error, in unrighteousness! and we must give up, as Episcopalians, the argument of *Episcopacy* altogether to content ourselves with the plea, that, though they love not the Church, they love some other kind of preaching, and need not so much our aid in their behalf! I can show, however, that the East has immediate claims upon us far greater than any the West can offer, such as, if attended to, would promote the growth and increase of the Church to an astonishing degree."

"The East has hitherto impoverished herself in providing and sending forth, for the Church at large, Ministers of Christ, who have permitted their own more immediate vicinages to remain in the most benighted condition, whilst they have themselves labored to impart spiritual light and instruction in other places. Be this right or wrong, the call for laborers in the Master's vineyard is now very great; in these very places, the harvest is fully ripe for the establishment of the Church in some of the most important villages and towns in New England! Should the same be neglected? Certainly not. Nor should this work be left merely to diocesan operations: the Church in some of these states is yet feeble. Our Episcopalian brethren form but a small part of the population, and cannot of themselves do all that is required to be done at this juncture, perhaps more than support adequately their own clergymen. The effective agency and co-operation of the General Board of Domestic Missions is therefore needed, and as the Church itself is not sectional, aid should be imparted from it. Missions should be established and supported by it in the East, as well as the West; and, if we look to the result, I predict that they will be as abundantly blessed, and prove as fruitful in the growing interests of the Church as, they can be, or have been elsewhere."

"Souls are at this moment actually perishing for lack of knowledge, in some of the most enlightened parts of the East; here we are giving up, I think wickedly, and foolishly, the vantage ground to sectarians of every creed; we are suffering them to grow and vegetate unmolested, without any corrective influence or exertion on our part, so that they extend their pestilential doctrines far and wide without control; whilst we are going from them to a less important sphere, directing our thoughts and energies to a less numerous population, and perhaps in some respects, a less deserving one! And why are we doing this? Why are we withholding the true bread of life from those who are ready to receive it, and need it so greatly? Because, forsooth, they have some other kind of food, as injurious to their spiritual health and vigor as are some of their doctrines, false and erroneous."

"Though it be, I allow, always more difficult to educate a child that has already been but partially and improperly taught, than to instruct him *de novo*, and to impart right impressions at the first, yet the prejudices which may have hitherto existed against our Church, among those who are not of our Communion, are rapidly giving way; and I have reason to believe, that, could our Church be presented to the people in the sublimity, beauty, and order of its services, it would be soon established permanently and fully in every part of the Eastern District. Let us do only as much for the East, as is now doing for the West, by the Domestic Board of Missions, and we shall soon ascertain which will be most productive of good. It denotes pusillanimity and cowardice if we do otherwise, as if we were afraid to bring our Church in contact with other denominations of Christians."

CLERICAL CHANGES.

The Rev. Samuel C. Davis has resigned the rectory of St. Mark's Church, Williamsburgh, L. I., and accepted of a call to All Faith Parish, St. Mary Co., Md., and has removed to that place.

The Rev. Alfred Stubbs, deacon, having removed from this diocese to that of New-Jersey, by letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. Seth W. Beardsley, having removed into this diocese, by letter of dismission from that of Western New-York, and been here received, has changed accordingly his canonical residence.

TO CORRESPONDENTS.

T——E in our next.

Several other communications have been received.

MISSIONARY APPOINTMENTS for the Diocese of New York, made at a meeting of the Missionary Board, 21st November, 1839.

Counties.	*Stations.*	*Missionaries.*
Albany	West Troy	Rev. A. T. Twing
	Rensselaerville	" Orsamus H Smith
Delaware	Walton	" Robert Campbell
Dutchess	Lithgow	" Hiram Jelliff
Essex	Ticonderoga	
Franklin	Malone	" A. H. Cull
Greene	Cairo	
	Oakhill	
Herkimer	Fairfield and Norway	" James Thompson
	Herkimer	" William Baker
	Little Falls	
Montgomery	Fonda	" John Noble
	Port Jackson, & West Charlton, Saratoga co.	" John Knill
Otsego	Gilbertsville & Exeter	" John Hughes
	Cherry Valley & Westford	
	Oneonta & Otego	" Andrew Hull
Putnam	Patterson, & Paulingsville, Dutchess co.	
Queens	Cold Spring Harbor, & Huntington, Suffolk county.	" Isaac Sherwood
Rensselaer	Hoosic Falls	
Saratoga	Ballston Spa and Saratoga Springs, until the 1st of April.	" Deodatus Babcock
	Stillwater & Mechanicsville	" Reuben Hubbard
	Waterford & Cohoes, Albany county	" Cyrus Stebbins, D. D.
St. Lawrence	Canton	
	Morristown and Heuvelton	
	Waddington & Lisbon	" Aaron Humphrey
Sullivan	Monticello	" E K Fowler
Suffolk	Setauket and Islip	" Charles Seabury
Ulster	Kingston	" Henry M Davis
	Marlborough	" Robert Shaw
Washington	Hampton	" Lucius M Purdy
	Whitehall	" Palmer Dyer
	Granville until the 1st of April	" Darwin B. Mason, M. D.
	Sandy Hill, Glen's Falls, & Ft Edward	
Westchester	North Salem & Somers	" Benjamin Evans

Appointments for the Diocese of Western New York.

Counties.	*Stations.*	*Missionaries.*
Allegany	Angelica	Rev. Lewis Thibou
	Hunt's Hollow, and Portage Falls	" Lucius Carter
Broome	Harpersville	" James Keeler
Cattaraugus	Ellicotville and Olean	" Thomas Morris
Cayuga	Moravia	
	Montezuma and Cayuga Bridge	" A. G. Baldwin
Chenango	Fayetteville & Mt Upton	
	Norwich	" Liberty A. Barrows
	Sherburne	" Thomas Towe
Chautauque	Fredonia & Forrestville	" Lucius Smith
	Mayville & Jamestown	" Nathaniel Huse,
Erie	Auroraville	" Isaac Garvin
Genesee	Weathersfield Springs and Sheldon	" Henry Tullidge
Jefferson	Sacket's Harbor	" Amos C Treadway
	Pierrepont Manor	" Nathan'l Watkins
Livingston	Genesco, until April 1	" Lloyd Windsor
	West Avon	" T M Leavenworth
	Mount Morris	" Henry S Atwater
Lewis	Lowville and Turin	
Madison	Hamilton	" Johnson A Brayton
	Perryville	" W. M. Weber, M. D.
Monroe	Brockport & Clarkson	" Tap'g R Chipman
Niagara	Lewiston & Youngstown	" Rufus Murray
	Upper Lockport	" George Denison
Oneida	Holland Patent, and Oriskany	" Stephen M'Hugh
	Rome	
Onondago	Fayetteville	" John P Fenner
	Marcellus	" T. I. Ruger
	Onondago Hill, Geddes & Onondago Hollow	" Marshall Whiting
	Pompey & Jamesville	" Stephen C Millett
Ontario	Allen's Hill	" Thomas Meachem
	Centrefield & Bloomfield	" W. W. Hickox
	Vienna, and Sodus, Wayne county	" Erastus Spalding
Orleans	Medina	" Wm Allanson
Oswego	Fulton, and Baldwinsville, Onondago co.	" George B. Engle
	Port Ontario & Pulaski	
Tioga	Richford, and M'Lean, Tompkins county	" Humphrey Hollis
	Owego	" John Bailey
Tompkins	Hector, and Johnson's Settlement, Chenango county	" Richard Smith
	South Danby, & Candor, Tioga county	
Wayne	Lyons	" Samuel Cooke
Yates	Penn Yan	" Edmund Embury

INTELLIGENCE.

MISSIONARY SPIRIT OF THE CHURCH OF ENGLAND.

It is cheering, in looking over the periodicals of the Church of England, to observe the zeal manifested by her members in founding and endowing churches, establishing schools for the religious education of the poor, and generally in diffusing both at home and abroad the knowledge of that Gospel, of which she has so long been at once the ornament and defence. The brief notices which our summary from time to time contains, do not include the hundredth part of what is done, and there is abundant reason to think that the good work is yet only in its commencement. Individually, and collectively, churchmen are awakening to a juster sense of their responsibilities, and putting forth exertions for the promotion of the REDEEMER's kingdom which place them far in advance of all others. We alluded on a recent occasion to the liberality of Bishop Barrington, who is reported while he filled the see of Durham, to have expended in acts of benevolence, more than £200,000, equivalent to $1,000,000; his successor, the late Bishop Van Mildert, appropriated annually to the same purposes between £6000 and £7000; and the munificence of the bishop of London, and the archbishop of Canterbury and Armagh, is exercised on a like extended scale of Christian philanthropy. A large proportion of the revenues of many of the other bishops is similarly applied; the inferior clergy generally imitate their example; and we are glad to find that the laity also are coming forward to do their part. We have published repeated accounts of the exertions made in behalf of the National Society for educating the children of the poor, in the principles of the Church of England, whose schools contain at the present moment upwards of 600,000 pupils; but as they are not yet concluded, have no data on which to form an estimate of the money contributed for this purpose. Meetings have been held in different parts of the kingdom, remarkable for the Christian spirit and resolute determination which they evinced; at one of them the subscriptions of eleven individuals only, amounted to £1485; and we shall doubtless be within the mark in assigning £150,000 or 200,000 as the probable aggregate result. The incorporated Society for building churches has been the medium of producing inappreciable good, and the additions which have lately been made to its fund, will greatly increase its efficiency. During the twenty-one years which have elapsed since its formation, this invaluable Society has expended £262,616, in promoting the erection of 217 new churches and chapels, and the enlargement or increase of accommodation in 1289 others; thus providing 435,382 new settings; of which 317,869 are free and unappropriated. The magnificent project of the bishop of London to raise £300,000 for the erection of fifty churches in that metropolis, is in successful progress, and the last advices stated that nearly one half of that immense sum had already been contributed. Besides all this, many churches are built and endowed by private generosity; and the grants made by government for the same purpose are largely aided by local subscriptions.

The eighteenth report of the Commissioners under whose authority these grants are disbursed, is dated August 9th, 1839, and we learn from it that eighteen churches were erected during the year, affording accommodation for 19,500 persons. Since the issuing of the Commission 243 churches and chapels have been built through its instrumentality, and provision made for the accommodation of 314,412 individuals, including 147,270 free seats for the use of the poor. The income of her three great Societies alone—the Society for Promoting Christian knowledge, the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts,—is £243,408, equal to $1,217,040 of our currency; and a multitude of smaller ones,—among which are the Society for the conversion of the Jews, with a revenue of £16,720, and the Pastoral Aid Society, whose grants now amount to £15,130 a year, would probably swell the sum to an aggregate of £400,000, or $2,000,000.

The extent of the operations of these Societies, which include almost every branch of Christian benevolence, may be inferred from a few brief details respecting two of them only. The Society for the Propagation of the Gospel, supports in America, the West Indies, the Cape of Good Hope, India, and Australia, 254 missionaries, and 70 schoolmasters and catechists.

In connection with the Society for promoting Christian knowledge, whose receipts are more than £90,000, there are 6728 schools containing 59,700 pupils; and its distribution of books for the year ending May, 1839, was as follows: Bibles 108,320; Testaments 102,121; Prayer Books 227,362; Psalters 14,198; Bound Books of other kinds 161,167, and Tracts 2,276,166. In addition to the above, which belong exclusively to the Establishment, there are very many institutions, *charitable* and *religious*, which are greatly indebted (the former almost *entirely*) to Churchmen for their support; and the conjecture would probably be considerably within the truth, that one half of the income of the largest of them all,—the British and Foreign Bible Society,—was derived from this source.—***Banner of the Cross.***

Dr. Pusey in Exeter.—Three Sundays ago a bright luminary of the Anglican Church made his appearance in the pulpit of Saint Thomas the Apostle. His fame as a learned divine, and more particularly as the ablest leader of the Oxford *Tract* writers, had already preceded him, and had the effect of attracting a crowded congregation to behold so celebrated a character, and to listen to the holy and eloquent words that should fall from his lips. The first view of Dr. Pusey's person presents nothing striking or imposing. His features are cast in a common mould: and the curious observer seeks in vain to detect in the expression of the eye, mouth, or forehead, one trait which betokens genius or intellectual greatness. The contour of his head is irregular and ungraceful. His stature is of the middle size, and slightly bent. His spare frame; his thin, straggling hair; pale, sallow, and sunken cheek, confirm the common report of a life exercised in the rigid practices of ascetic devotion. His real age does not exceed forty; but vigils, prayers, and fasts seem to have added some dozen years to that period. His attitude at the communion table, or to speak more reverently, at the altar, during the liturgical service, was fixed, earnest, and devout. His eyes never wandered for an instant from the rubric, to meet the general and curious gaze of which he was the object. When at last he opened his lips to take his part in the service, there was a breathless attention to catch the first sound of his voice. It was deliberate, clear, and sweet. Some of its falls were plaintively soft and supplicating—tones which, coming from the depth of the soul, impart their own vibrations to the hearts of the hearers. A perfect simplicity and taste marked his elocution. No affectation, provincialisms, or false accent could be detected in his style by the most fastidious ear. His delivery was free from all those artifices for effect, and from that conscious self-complacency which too often mar the performances, and betray the conceit of popular preachers. Plain, unpretending, earnest; his whole soul concentrated in the awful responsibility of his subject and office; he gradually, and without effort, gained complete possession of the attention and sympathy of his audience.—***Western Times.***

LORD LONDONDERRY AND HIS LATE DUEL.

From the Durham Advertiser.

The following address has been forwarded, by the clergymen whose names are affixed to it, to the Marquis of Londonderry. No true Christian can dissent from the sentiments it expresses, and we feel assured that the noble lord will respond to the eloquent yet simple appeal in a strain which cannot fail to give satisfaction to those who have deemed it their duty to expostulate with the noble lord on the subject referred to:

"To the Most Honorable the Marquis of Londonderry, &c.

"We, the undersigned clergy of Ripon, Thirsk, and the neighborhood, as we would address your lordship with every feeling and expression of respect befitting your exalted rank and station, so would we entreat you to receive this our representation with that deference which is due to the God and Saviour whose Word we minister, and whose authority we assert.

"We cannot forbear thus to state our sincere and deep regret, that by the part which your lordship, in compliance with the unchristian usages of the upper classes of society, took in a duel with Mr. H. Grattan, you should have given the sanction of your high rank and station to a practice which so grievously violates the law of God and the spirit of Christianity, no less than the interests of the community.

"We are fully sensible that, even in this Christian land, however anomalous it be, if any one shall insist upon the Word of God as paramount to the sanctions of public opinion, or upon the spirit of Christianity as more worthy of regard and deference than the spirit of the age, he must expose himself both to obloquy and to treatment which nothing less than the highest degree of Christian courage, and a sincere attachment to the Divine word, can enable him alike with meekness and with constancy to bear; and we readily, though with much sorrow, admit that upon one in your lordship's high station that obloquy and treatment would bear with its utmost power, but we would at the same time beg your lordship to consider how in the same degree the example would have been influential for good instead of evil, and the benefit great to society at large, and how it would have contributed to the ascendency of Christian principles, if your lordship, instead of bowing to the evil requirements of a worldly code, had simply but courageously asserted, from the high vantage ground which your exalted station gives you, those Christian principles which ought to regulate the conduct of every rank; and if your lordship had availed yourself of the late occasion, both as a Christian senator and nobleman, of applying those principles to social and public life, and of substituting them for that pernicious rule by which society, and especially its upper classes, hath hitherto been governed.

"We would humbly submit that we are compelled to view this transaction in connection with that Church for whose excellences and privileges your lordship is a strenuous advocate, and to exhibit it as detrimental to the spread of spiritual influence, without which religion is but an empty name, a thing unsanctioned and unblessed by God, and as calculated to draw down the wrath of God no less upon an acquiescing Church and people than on the actual offenders.

"We cannot but express our hope that this our humble representation, which a regard for society, your lordship, and our holy calling, forbids us to withhold, may be received with your wonted candor, and we lay it before your lordship with the earnest prayer that you may be endued with the grace, wisdom, and understanding which shall enable you to see and to repair your error, and that it may be so blessed by God, that it may be subservient to your lordship's good, and through your instrumentality to that of society, and to the ascendency of those holy and blessed principles which your lordship has been counselled so fearfully to violate, and by which alone, as a Christian people, we ought to be guided and governed.

"We have the honor to subscribe ourselves, your lordship's most humble and faithful servants,

"H. J. Duncombe, Rector of Kirby Sigston.
W. C. Burgess, Vicar of Osmotherly.
J. W. Steele, incumbent of Harsley.
Henry B. Carr, Curate of Northallerton.
Joseph Ibbetson, Incumbent of Great Ayton.
Joseph Wilkinson, Incumbent of Redcar.
James Bowstead, Curate of Danby Wiske.
James Webber, Dean of Ripon.
R. Pool, jun., Vicar of Ripon Cathedral.
John Charge, Rector of Copgrove.
Henry Stocken, Incumbent of Arkendale.
J. W. Whiteside, Incumbent of Trinity Church, Ripon.
Joseph Abbot, Curate of Trinity Church, Ripon.
Wm Plues, Curate of Aldfield.
Andrew Cheap, Vicar of Knaresborough.
Cornelius Hart, Curate of Knaresborough.
Richard Hartley, Rector of Staveley.
Thos. Kennion, Incumb't of High Harrogate.
Thos. Shann, Vicar of Hampsthwaite.
Watson King, Curate of High Harrogate.
George Digby, Incumbent of Low Harrogate.
Henry Armstrong, Curate of Boroughbridge.
James Robertson, Curate of Burton Leonard.
J. B. Waites, Curate of Thornton.
S. Coates, Incumbent of Thirsk.
E. Jowett, Curate of Feliskirk.
D. A. Beaufort, Curate of Sandhutton.
R. Meek, Rector of Richmond.
J. B. Birtwhistle, Incumbent of Holy Trinity, Richmond.
George Atkinson, Curate of Grinton.
T. Robson, Curate of Hudswell."

THE MARQUIS OF LONDONDERRY AND THE CLERGY.

From the Morning Herald.

The answer which the Marquis of Londonderry has addressed to the clergy of Ripon, who, our readers will recollect, remonstrated with him on the subject of his late duel with the alleged voucher of O'Connell's "poison plot," Mr. Henry Grattan, is one that must give pain to every true Conservative—inasmuch as it deliberately attempts to justify a gross violation of the Christian religion, and the law of the land which Conservatives are bound to hold in respect and veneration.

Independently of the "morals," or alleged morals of "the camp," which Lord Londonderry sets up as a defence of a violation of the law of God and the laws of his country, there is a tone of not very courteous rebuke to the clergy of Ripon for interfering with the practice of his pistol-code of honor—a code, be it observed, against which the Almighty has set his everlasting canon—a code which is also stamped with the brand of *felon* infamy by the legislature, of which Lord Londonderry is an hereditary member.

We have ever defended the House of Lords as an integral and essential part of our constitution against the brawling hostility of the vulgar and malignant agitators, who wish to lower it in public opinion and then destroy it, that they may be enabled to set up an unmixed and unchecked democratic tyranny upon the ruins of the constitution of England. But we cannot defend those members of the House of Lords who arrogate to themselves the privilege of violating the law with impunity, and who are astonished and annoyed at having their right to do so called in question.

Obedience to the law is expected of the humblest citizen of the commonwealth. To enforce that obedience there are bolts, and chains, and dungeons, and the scaffold itself. A higher motive than dread of punishment ought to influence the exalted in rank and station—more especially when they are law-makers—to set an example of reverential submission to the laws of the land.

Not content with pleading as a justification of homicide the abstract theory of a soldier's honor, the Marquis of Londonderry condescends to quote a precedent, and entrenches himself behind a high example. He says, "did the clergy of any part of the empire remonstrate with the hero of one hundred fights when he met Lord Winchilsea in a duel? From whence, then, may I ask, arises the extreme anxiety at this moment, upon a far humbler and less important matter?" * * *

To imitate the virtues—to endeavor to emulate the merits of great men—is a laudable ambition, but to copy error or vice because it happens to be sanctioned by a high name, is miserable self-delusion. We must not allow even the Duke of Wellington's authority to be stronger than Divine and human obligation, and to justify a gross violation of the duty which a statesman and a legislator owes to the commands of religion and the law.

When Lord Brougham lately drew an eloquent comparison at the Dover banquet between the exploits and character of the Duke of Wellington and those of Julius Cæsar, he very prudently omitted all allusion to any other battles of his than the battles for his country. History has no recollection of Julius Cæsar ever having drawn his sword in a single combat or a private quarrel. Nor is there any record of his great rival, Pompey, having submitted any personal or private difference to the arbitrament of mortal conflict. Neither Scipio nor Hannibal distinguished themselves that way, nor did the Decii or the Fabii make a character for courage by other combats than those in which they fought and bled for their country's glory. "Strike me, but hear me," said one of the greatest of the chiefs of Greece to his irritated rival, and the polished people of Athens applauded that sentiment of magnanimous forbearance.

If the Duke of Wellington had reason to challenge the Earl of Winchilsea, the great Duke of Marlborough had much more personal provocations from some of the ministers of Queen Anne, who grossly calumniated the hero of Blenheim. He did not challenge any of his enemies to mortal combat. He looked forward to history, and said, "Time will be my vindicator." We are not aware that the great Turenne or Napoleon Bonaparte ever fought a duel. He who, when the bravest veterans fell back, threw himself into the storm of grape at Lodi, and rushed into a perfect hurricane of death at Arcole, does not seem to have regarded duelling as a creditable practice even for soldiers. And of soldiers it has often been observed that the most quarrelsome and duel-seeking officers in an army are generally the very worst. * * *

As to personal courage, it is more frequently moral cowardice than personal courage which stimulates to duelling encounters. Men are afraid of the imputation of fear, and the terror prevails over the love of life, the sense of religious duty, and reverence for the law. It is not incompatible even with the character of a professed duellist that he should be a coward at heart. Such a man relies less upon his bravery than on his pistol-practice against persons less skilled than himself. Sometimes a man wholly deficient in personal intrepidity, is goaded to the field much against his inclination, and instances are not wanting of fortune giving the victory of blood to such a man, though no adept at the use of any mortal weapon. Two instances are within our own knowledge of persons who were of very unheroic character being forced by repeated insults and threatenings to enter the lists—one with an officer of the navy, the other with an officer of the army, and in both instances the bullied and reluctant combatants killed their men. One of the persons to whom we allude is now living, and is a man of considerable public celebrity. But not unfrequently is duelling a mere cover for premeditated assassination.

Whether a pistol-shot can settle a disputed point in argument, or repair a broken-down character, we leave the casuists of the code of honor to determine. But we must tell the Marquis of Londonderry what he seems to have forgotten—that homicide, even when no unfair advantage is taken in duelling, is murder in the eye of the law, and which subjects the soldier, whom honorable victory in his country's cause would crown with laurels, to be hanged by the neck till his body be dead.—The clergy of Bath did no more than their duty in reproving the conduct of Lord Powerscourt, and the clergy of Ripon only discharged a duty of their high calling in remonstrating with Lord Londonderry. If the voice of our holy religion be despised and disregarded, the law of the land must be enforced. Every man who endeavors to kill or disable another, by discharging at him any loaded fire-arms, is subject to the pains and penalties of a transportable felony, although no bloodshed ensues; and juries seem, of late, disposed to second the authority of the law in defence of the outraged principles of equal justice and Christian civilization.

NEW ZEALAND.

The Bishop of Australia in his late visitation found abundant proofs of the progress which Christianity is making among the native inhabitants in the Bay of Islands, in the river Thames, and in the neighboring stations. Much caution is used in the administration of the rite of baptism, but the number of recipients is, notwithstanding, very considerable, and there are now at the different stations more than 200 candidates who will shortly be admitted to its privileges. A translation of the entire New Testament in the native language has been completed, and 5000 copies printed at the mission press. They have also the catechism and many parts of the liturgy in their own tongue. Many of them can read, and the bishop had his admiration called forth at every station, not only by witnessing the assiduity, and accuracy with which the sacred volume was read, but by finding that the readers did also "mark, learn, and inwardly digest" the sense of the text. While the bishop was at Paihia, forty of the converts were recommended by the missionaries for confirmation, and being found upon examination to be duly qualified, that rite was administered accordingly. The order of confirmation had been previously translated into the New Zealand language, and a copy distributed to each of the natives. On Sunday, the sixth of January, being the festival of the Epiphany, the bishop conferred the order of priesthood on the Rev. O. Hadfield, late of Pembroke College, Oxford.—*Ibid.*

AUSTRALIA.

The Governor of South Australia in a letter to the Society for promoting Christian knowledge, acknowledging the receipt of £250 for the enlargement of Trinity Church, states that "the present building will hold about 300 persons, and in the morning it is crowded to overflowing. The enlargement will, when finished, and it is rapidly going on, double the accommodation. Even then it will not be large enough for the demands of the present population; and when I mention to you that settlers are flowing in at the average fully of 500 a month, I need scarcely add that before this letter reaches England, there will in all probability be in this city a number of persons disposed to attend the services of the Church of England, but without the accommodation of a place of worship, or the advantage of a clergymen." The colonists, he says, are well inclined to contribute towards the erection of churches, but on such new ground their means are small and the demands upon them for outlays of various kinds very great; they raised by voluntary subscription £400 towards the enlargement of their church, being one half the required amount. The Society have promised to assist the Governor in the erection of an additional Church at Adelaide, the population of which is estimated at between 4000 and 5000.* It is in contemplation to build churches in other parts of the country, funds have already been transmitted for this purpose, and liberal appropriations have been made to the bishop of Australia for the promotion of religious instruction in the extensive district under his supervision. On the 24th of February, an ordination was held at Sydney by the bishop, at which three clergymen, deacons, were admitted to the priesthood.

* The Governor states in a subsequent letter, that the colony of South Australia will probably contain 10,000 Europeans, (British and German,) before the termination of the present year.

DIED,

On the 22d instant, EDWARD, son of the Rev. CHARLES SEABURY, of Setauket, L. I., aged 32 years.

OBITUARY.

Died, in New York, on Thursday, Nov. 21, 1839, ELIZABETH S., daughter of the Rev. JESSE POUND, aged 17 years and 3 months.

Eight years of the life of this young disciple, but mature Christian, was passed in the school of severe affliction. But she there learnt the chief object of man's life, and is now gone to the enjoyment of a blissful immortality. She was remarkable for a vigor and maturity of mind, which were far beyond her years: In fact, it may be said of her, that she scarcely ever was a child; so settled were all her habits, and so ripe was her understanding. At a very early period, she became a recipient of the "grace of life," and was made "wise unto salvation, through faith in Christ Jesus." The Bible, and its precious promises, was the source of her highest consolations: and from this "well of salvation," she constantly drew correct views of the plan of redemption by Christ Jesus, as well as an increase of all those graces resulting from his death. In her, "Patience had its perfect work;" for though suffering so much, and for so long a period, she was ever ready to justify the ways of God to man, and to acquiesce in His dispensations, without a murmur or complaint. Her faith enabled her to rise superior to her sufferings, which towards the last were very great. But she contrasted them with those Christ endured for her, and said, Mine are "light afflictions," and they are "but for a moment;" the struggle will soon be over, and I shall join them who are gone before. But to give an epitome of her real character, and to exhibit the triumph of Divine grace it displayed, would produce a volume rather than an obituary notice. "It was hid, with Christ in God!" She continued in the same delightful frame till Thursday evening, the 21st inst., when nature could sustain the conflict no longer, and without a sigh or groan,

"The weary wheels of life stood still."

So teach us to number our days, that we may apply our hearts unto wisdom.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Advent Sunday, December 1, Trinity Church, *Brooklyn.*

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 11, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

NOTICES.

REMEMBER THE POOR.

Will not the benevolent, when they render thanks to Almighty God for the blessings he has conferred upon them, *Remember the poor?* An unusual number, for the season of the year, are now thrown out of employment. Cases of great distress have occurred within the sphere of the subscriber's labor, altogether beyond his means to relieve. A thanksgiving remembrance from the friends, who have hitherto cheered him in the performance of his duties, will be peculiarly acceptable. Donations to this object may be left to his address with Swords, Stanford & Co. 152 Broadway, at 142 Fulton street, 28 Ann street, or 192 Allen street. LOT JONES, Missionary,

New York, Nov. 28, 1839.

MISSION CHURCH FAIR

The Ladies of the Mission Church of the Epiphany, propose holding a *Fair* for the benefit of said Church, about the holidays, (the time and place to be given hereafter.) They respectfully solicit the aid of those friendly to the object. Any articles suitable for the fair, or materials, of which they can be made, will be thankfully received. They may be entrusted to the care of Swords, Stanford & Co., 152 Broadway; Mrs. Isaac Lawrence, 498 Broadway; Mrs. Dr. M'Vickar, 1 Leroy Place; Mrs. Berger, 175 Bowery; Mrs. Lot Jones, 192 Allen-street; Mrs. William T. Pinckney, 188 Henry-street; Miss Sophia Lock, 241 Division-street; Mrs. James More, 220 Henry-street. 4t

ALL SAINTS CHURCH.—This Church will be opened for Divine Service every Sunday evening during ADVENT, at 7 o'clock. Nov. 30.

☞ Subscribers to the Theological Repository, and the Public, are informed, that Mr. Rufus Dawes has transferred his interest in this publication to Mr. Charles Henry, by whom the work will be continued, and engagements made with Subscribers will be fulfilled.

As the series of "Tracts for the Times," and "Plain Sermons," are likely to extend so much beyond the number of volumes originally contemplated to contain them, it has been deemed best to meet the impatience of the public by issuing separately Dr. Hook's celebrated "Call to Union," Pusey's admirable "Letter to the Bishop of Oxford," and some other pieces of peculiar interest.

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and so many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 28 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.

November, 22d. 2m

ACKNOWLEDGMENTS.

DIOCESE OF MICHIGAN.

Since the departure of the Rev. Mr. Cuming, the subscribers have received the following sums:

From a blind man, 50 cts; from O. J. Cammann, Esq., $8.—Total. $8 50.

SWORDS, STANFORD & CO.

PRESS DEPOSITORY,

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to November 28, from the following persons, viz.

I Taylor, Albany, N Y; Rev C F Cruse, Flushing, L I; Rev G B Eastman, Troy; Miss Sarah Gibbs, Boston; W G Jackson, Bridgetown, Va; Postmaster Accomack, Va, with remit, (discount $0 75); Mrs E H Emory, Burlington, N J; Postmaster, Chicago, Ill; Rev S Buel, Troy; Postmaster Lounconing, Md; Rev H Adams, Saugerties, Ulster N Y; Harper & Brothers, New York; Rev P S Chauncey, Rye, N Y, with remit; Rev R S Adams, Louisville, Ky; E Williams, Cold Springs; F M J Surault, Boston, Mass; W H W Darley, Phila; Stanley G Kott, New London, Ct, with remit.

UNION DEPOSITORY,

28 ANN-STREET

Letters have been received at the Depository of the Gen. Prot. Epts. S. S. Union, during the week ending Nov. 28, from the following individuals, viz.

Rev R Cox, Troy, N Y; Thomas Latimer, Philadel; A E Miller, Charleston, S C; Herman Hooker, Phila; Henry Barton, Providence, R I; Rev James Morss, D D, Newburyport, Mass, with remit; Rev Isaac Swart, Albany, with remit.

Packages have been forwarded from the Depository during the week ending Nov. 28, as follows:

To Rev James Morss, D D, Newburyport, one package sent to office of Seamen's Friend Society, No 16 Burling slip; to George Rowland, Esq. Norfolk, Va. one package per schr Ann D; to A E Miller, Charleston, S C, one package per brig Moon.

WILL POSITIVELY CLOSE ON SATURDAY NEXT.

WEST'S LARGE PICTURE,

"CHRIST REJECTED,"

Is now open at the Stuyvesant Institute, Broadway, near Niblo's,

From 10 in the Morning till 10 in the Evening.

The Proprietor of the above Work of Art, being about to remove to Boston, respectfully reminds the citizens of New York that they will probably never again have the opportunity of seeing this splendid *chef d'auvre* of their countryman West. The exhibition of it by the artist in London, realized a large sum, and it has been pronounced by connoisseurs in Europe to be the finest production in the world.

Admittance 25 cents. The room is warmed.

Nov. 30. 1t*

DICTIONARY OF THE CHURCH, by the Rev. Wm. STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the *reach of every Episcopalian.*

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments: if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton.* Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH, 14 Pine-street,
SIMON R. MC'GOWN, 142 Fulton-street, } Assignees,

Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by

Nov 20. CHARLES HENRY, 142 Fulton st.

A LADY accustomed to teach, and competent to impart a thorough education, wishes to obtain a situation as Governess. Respectable protection being of the first importance, she would not object to leave the city.

The most unexceptionable references can be given.

Address L. U., Upper Post Office.

Nov. 23. 2w*

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Three parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st.

A second-hand Organ of six stops.

A second hand parlor Organ. Apply to

Oct. 2d. HENRY ERBEN, Centre-st.

ORGANS.—GEORGE JARDINE, *Organ Builder,* 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

TESTIMONIALS for the Best Instruments,
The Gold Medal of the American Institute, 1838.
The Gold Medal of the American Institute, 1839.
The Silver Medal of the Mechanics' Institute, 1839.

June 26. 1 in 2w—6m

PRIVATE CLASS OF BOYS, in BURLINGTON, N. J. MRS. EMORY, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next; but afterwards, the year will be divided into two terms of 5 months each; commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

☞ Address MRS. ELIZA H. EMORY, Burlington, N. J. Sept. 14—tf

WEST'S GRAND PICTURE.

CHRIST REJECTED, now open at the Stuyvesant Institute, Broadway, near Niblo's

This magnificent Painting, for which the artist refused in London TEN THOUSAND GUINEAS, has been visited in the British Metropolis and four of the principal cities of the United States by upward of 400,000 persons. It is once more and for the last time, offered to the notice of the citizens of New York. This picture has been pronounced by connoisseurs in Europe to be the finest work of art in the world. It is to be seen for a short time only, from 10 A. M. till 10 P. M.

Admittance 25 cents. Catalogues 12 1-2 cents. Season Ticket $1. Lighted at dark. n2 5t*

NEWTOWN ACADEMY,

Located at Newtown, Fairfield County, Connecticut, October, 1839.

Board of Trustees.—Rev. Samuel C. Stratton, David V B. Baldwin, Esq., David H. Belden, Esq., Amariah Beers, Charles Brisco, Charles Clark, Secretary.

Teachers.—George L. Foote, A. B., Principal, Minerva A. Belden, female teacher, Judson Candee, Harriet Foote, Assistants, W. B. Prindle, singing teacher, Elizabeth F. Law, music teacher.

Terms.—For Tuition, Board, Washing, Lodging, Fuel and Lights, per Session, (one half payable in advance,) $70. Tuition in the Primary English studies, per Session, 1st Department, including the junior pupils, with Declamation $6. 2d Department, including those more advanced, $7. 3d, including Natural Philosophy, History and Book-keeping, with Composition, $8. Chemistry, Rhetoric, Algebra, Geometry, Astronomy and Moral Philosophy, $10. Latin and Greek, $12.

The Academical year is divided into two sessions of 22 weeks each, commencing on the first Monday of May and November.

The Female department is under an experienced instructress, subject to the immediate supervision of the Principal.

Particular attention will be paid to the morals and character of the Pupils.

References.—Rt Rev. T. C. Brownell, Rev. Silas Totten President of Washington College, Hartford, Ct.; Rev. Dr Lyell, 77 Anthony street, Rev. B. O. Peers, 28 Ann street Hugh Pattinson, Esq., corner of Ann and Nassau streets, New York; Rev. E. M. Johnson, corner of Johnson and Pearl streets, Brooklyn; Wm. Channing Moore, Elizabethtown, N. J.; Rev. S Starr, Trenton, N. J.; Wm. Stavely, Philada.; Dr. John Kerr, Eastville, Northampton county, Va. o26 3t eow*

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must be a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point. N Y. Nov. 16.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,

Nov. 16. 142 Fulton street.

ASTORIA FEMALE INSTITUTE

REV. J. W. BROWN, A. M., RECTOR.

THE Rector of this Institution, grateful for the general approbation which his plan has received, begs leave to state that the winter term will commence on Monday December 2d.

The Right Reverend the bishop of the diocese has consented to sustain the interesting and important relation of visiter to the Institute.

Courses of lectures on Chemistry, Natural Philosophy, Astronomy and General History will be delivered during the term, with appropriate experiments and illustrations.

Classes in Callisthenics and elegant recreations have been formed for the winter session, to be conducted under the superintendence of an accomplished instructress.

Astoria, Nov. 16th, 1839. 3t

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal,*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.

SAMUEL GORDON, Sec'y. Nov. 16, 1839.

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON,

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq Constableville, Lewis Co. Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N. Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

NEARLY READY,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 50.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be brought out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by

CHARLES HENRY,

Nov. 30. 142 Fulton street.

POETRY.

BABYLON.

I climb'd the cliff—I crossed the rock—
I trod the deserts old—
I pass'd the wild Arabian tents,
The Syrian shepherd's fold;
Behind me far all haunts of men
Stretched into distance gray,
When spread before me, lone and wide,
The plain of Shinar lay;
The boundless plain of far Linjar,
Where, long, long ages back,
Abdallah read the silent stars,
And wrote their mystic track.

Where art thou, gem of the rich earth!
City of far renown,
The glory of the proud Chaldee,
The green earth's ancient crown!
Where lies the lake that, gleaming wide,
Gave back thy hundred towers?
Where are thy gardens of delight?
Thy cedar-shaded bowers?
Where, where—oh, where rolls rapidly
Thine ever-flashing river,
Past marble gate and column'd tower,
Guarding thy walls for ever!

There is no voice of gladness here,
No breath of song floats by;
I hearken—but the moaning wind
Is all that makes reply.
Solemn and lone the silent marsh
Spreads endlessly around,
And shapeless are the ruined heaps
That strew the broken ground.
Sadly, above huge outlines dim,
Sighs the lone willow bough—
The last, last voice of Babylon,
Its only music now.

Son of Mandane! by whose hand
The doomed city fell—
The swift feet of whose soldiery
Climbed tower and citadel!
Thou foundest revelry and mirth,
Thou foundest dance and song,
Thou foundest many a banquet fair,
And many a joyous throng:
Like the death-angel camest thou,
When men were care-bereft:
And is this lone, waste wilderness
The total thou hast left?

Oh, glorious were her palaces,
And shrines of fretted gold!
Then rose the fame of Merodach,
The house of Belus old:
And busy life was in her streets,
Where countless nations thronged;
Light footsteps glided through her homes,
And mirth to her belonged:
But prophet voices murmured,
Even in her festal halls;
And angel fingers wrote her doom
Upon the palace-walls.

At midnight came the Persian,
Mingling amid the crowd;
He heeded not the beautiful,
He stayed not for the proud;
False was her fated river,
Heedless her gods of stone;
He entered at her open gates,
He passed— and she was gone!
Her place on earth abideth not—
Memorial she hath none;
Darkness and ruin thou may'st find,
But never Babylon!

THE FIRST SUNDAY IN ADVENT.

It deserves our notice, that for the greater solemnity of the three principal festivals in the year, *Christmas, Easter*, and *Whitsunday*, the Church has appointed certain days to attend them; some to go before, and some to come after them. Before Christmas are appointed four Advent Sundays, so called, because the design of them is to prepare us for a religious commemoration of the Advent* or coming of Christ in the flesh, when he came to visit us in all humility; and likewise for his second Advent, when he shall come in his glorious majesty to judge both the quick and the dead.

The most effectual preparation for his last, as well as commemoration of his first coming, is carefully taught us by the Church, in the several Lessons, Epistles and Gospels, which with admirable propriety she hath chosen for this holy season. The great end and design of her whole service, on this solemn occasion, seems plainly to be an earnest call to the performance of our triple vow in baptism, enforcing more particularly the duties of *repentance* and *obedience*, from the consideration of that grand article of our faith, the coming of Christ, even his twofold Advent; 1st, That our Lord Jesus is He that was to come into the world, to redeem it; and, 2dly, That it is He also that shall come again, at the last day, to be our judge.

The use, therefore, to be drawn from this topic of our Lord's Advent, should be the same which the Apostle infers: "That we should cast away the works of darkness, and put upon us the armor of light:" That we should, as our Prophet exhorts us, "Cease to do evil, and learn to do well." In a word, that we should faithfully discharge our baptismal promise—Repent and obey.

And that this argument of our Lord's *coming* may have the greater weight to produce so blessed an effect, the Church has thought fit not only to select suitable Lessons for every Sunday in Advent, but in a manner to appoint proper Lessons for every day of this penitential and preparatory season; having reserved the prophecy of Isaiah (after all the other books of the Old Testament, as appointed in the calendar, have been read through) to be read at this time: and that for this apparent reason, because this evangelical prophet, giving us the clearest predictions of Christ, is the fittest of any to excite a true and lively faith in the great mystery of his incarnation and birth; the celebration of which is now at hand: and hath likewise many awakening predictions of his second and most tremendous coming to judgment.

That she may also pay the greater homage to her King and only supreme Head, as well as prepare her children for the more worthy reception of him, she sets before us the *particular* as well as *general* Advents of Christ; not only his manifestation in the flesh, as man; and hereafter in glory, as God-man, to judge the world; but likewise his several ways of appearing while he was upon earth; for instance:

1st, In the Gospel for this day is related his coming into Jerusalem, and riding upon an ass; thereby fulfilling an ancient prophecy, (Zech. ix. 9,) and so proving himself to be the true Messiah, the King of Israel.

2dly, When John sent his disciples to inquire if he were "He that should come;" Christ proves himself to be the very person by the miracles he wrought in their presence; and then refers them to the prophecy of Isaiah for the authority of his mission, and confirmation of their faith.

3dly, When John himself was asked by the priests and Levites, if he were the Christ, (John i. 9,) he confessed, and gave express testimony, that Jesus was the Christ: that he himself was but his forerunner; a voice only, crying in the wilderness; that he, being no more than a mere man, was not worthy of the meanest office under him who was more than man; even God as well as man.

Again; the Church exhibits to us the spiritual as well as visible Advents of Christ; and hereby shows the several ways by which he comes to our hearts, and visits our souls.

1st, He comes to us by the Holy Scriptures, "which he has caused to be written for our learning, that we, by patience and comfort of his holy word, may embrace and ever hold fast the blessed hope of everlasting life." Collect for 2d Sunday.

2dly, By the preachers of his word, the ministers and stewards of the mysteries of God; the messengers which are sent before his face to prepare his way before him. Collect for 3d Sunday.

3dly, By his Holy Spirit: That "whereas through our sins and wickedness we are sore let and hindered in running the race which he has set before us, (in order to our coming to him,) his bountiful grace and mercy may speedily help and deliver us." Collect for 4th Sunday.

Moreover, it is worthy our notice, upon this occasion, that it is the peculiar supputation of our excellent Church, to begin the year, and to commence the annual course of her service, at this time of Advent; herein differing from all other accounts of time whatsoever. The reason of which seems plainly this: Because she does not number her days, nor measure her seasons, so much by the motion of the sun in the firmament, as by the course of her Lord and Saviour who is in heaven: beginning her liturgical year, and course of devotion, with Him who is the Sun of Righteousness, and who began about this time to arise upon the world with healing in his wings; and appeared as the day-star on high, to lighten them that sat in darkness, and in the shadow of death. So that these Advent Sundays, preceding the nativity of our Lord, may be compared to the twilight, foreshowing the approach of the sun. For this reason the Church most pertinently calls upon us, *to arise, and cast away the works of darkness;* not only all sin and wickedness, but our spiritual slumber, and sleep, and dreams; that is, all carnal security and vain amusements of this mortal life; and then (as faithful servants and soldiers of Christ) to *put on the armor of light;* yea, to *put on the Lord Jesus* himself; that is, to dress our souls (now that we are to arise) in his robes of righteousness and true holiness.

Hear, O heavens, and give ear, O earth: for the Lord *hath spoken, I have nourished and brought up children, and they have rebelled against me.* The first sound of the Gospel by St. John the Baptist, (Matt. iii. 2,) was a summons to repentance, because the kingdom of heaven was then at hand: Even so here, the evangelical prophet calls upon us likewise to prepare, by a timely repentance, for the coming of our Lord. *Hear*, O my soul, and awake from the dead sleep of sin: Shall the *heavens* hear, and the *earth* give ear to this trump of God, and thou remain deaf and insensible? Hear now, and arise to life; Accomplish this thy first resurrection, while it is called to-day; while the prophets and the Gospel's silver trumpet invites thee to repentance and grace; that when that of the archangel shall sound, thou mayest have a happy part in the second resurrection, and meet thy Lord in peace.—Consider the dignity of thy high calling; consider the noble relation thou bearest to him: Thou too art one of the *children* of God: He hath begotten thee anew in baptism, and adopted thee for his child: He hath also *brought* thee *up*, and educated thee in the bosom of his Church: He hath *nourished* thee with the food of his holy word, yea, of his own most precious body and blood; and shall he call in vain?—Wilt thou also *rebel against* him?

Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint.

From the sole of the foot even unto the head, there *is no soundness in it;* but *wounds, and bruises, and putrifying sores: They have not been closed, neither bound up, neither mollified with ointment.*

Your country is *desolate, your cities are burnt with fire: Your land, strangers devour it in your presence, and it is desolate as overthrown by strangers.*

And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Affliction is like some bodily medicines; if it effect no cure, it often kills. Whom correction amends not, it hardens; and aggravates the guilt of sin, where it works no repentance. Observe then the tender mercy of God, deliberating here, whether he shall *strike* or correct *any more*, where no hope of repentance appeared; lest the failure of amendment should enhance their crimes, and the contempt of his paternal chastisements inflame the reckoning against the day of wrath. This, no doubt, is one cause why God bears so long with wicked men, and incorrigible sinners, in this life; even that they may have the less to answer for, and consequently the less to suffer, in the next. O amazing tenderness of divine goodness, even to reprobates! When the *head is sick*, that is, saith St. Bernard, "when rulers are corrupt, nothing appears sound in the Church: the whole body languishes, from the crown of the *head* to the *sole of the feet*, from the greatest to the meanest; Those, who ought to heal the sores, increase them; those, whose care it should be to close and bind them up, rend them open, and inflame them."

In the same words, also, we see a lively image of a soul immersed in sin. It is covered with *wounds and bruises, and putrifying sores;* yet it feels it not; it seeks no help, no kind hand to close and bind them up; no ointment to mollify, no salve of heavenly grace to cleanse and heal, its mortal wounds.

If we consider the soul as a little empire; in the description of a country desolated by enemies we see, as in a picture, the soul's miserable estate when enslaved by sin. No sooner doth she revolt from God, her liege lord and sovereign, but a civil war ensues; her *country*, that is, the whole extent of her dominion over the inferior appetites, is ravaged and laid waste by a thousand unruly passions; there is nothing but tumult and confusion, disorder and desolation. Her *cities*, that is, her superior faculties, the seats of reason and of the affections, the head and the heart, are scorched with the flames of furious and inordinate desires; of lust, envy, avarice, ambition, revenge; they are *burnt* with the *fire* of hell, horror of conscience, rage, and despair. Again; *strangers*, that is, the infernal spirits, *devour* and destroy all that is good within her; she becomes desolate and destitute of every virtue, like a country reduced to a wilderness by a foreign and barbarous invader.

Thus the soul, who is the true *daughter of Zion*, who had once God for her father, the Church for her mother; whenever she leaves God, is left of God, and his holy angels, to the mercy of unclean, unmerciful spirits; left *like a lodge in a garden, &c.*, which is forsaken, when the fruit is gone, to be a harbor for vagabonds, and a receptacle for thieves; or like a *besieged city*, that is given up to plunder and ruin. O miserable forlorn estate of every soul that lives in a course of wilful sin, and hath forsaken its own mercy!—*Wogan.*

* From the Latin word *Adventus*, which signifies *coming*. The date of its institution appears to be very ancient; because Maximus Taurinensis, who lived about the year 450, wrote a homily upon it.

From the Journal of Religious Education.

EDUCATIONAL EXAMPLE OF THE ROMAN CATHOLICS.

Messrs. Editors,—Travelling some years ago in the western part of this state, I visited a large and flourishing charity school, where I had the double pleasure of seeing what Christian benevolence can do, and of meeting in the teacher an old acquaintance and valued friend. There were probably about one hundred children present, with room and accommodations for as many more. One of my first inquiries was respecting the number of children connected with the school, and whether their attendance was regular or only occasional. To this, I received in substance the reply, that the actual number was nearly double what I now saw, but that some seventy or eighty of these were unable to attend, because, being Roman Catholics, *they were required to meet their Priest every morning for religious instruction.* Ah! thought I, there is something in that worth a moment's reflection. Six mornings in the week—to say nothing of Sunday—devoted to religious education! and this too, among Romanists, who, by current report, are the patrons of ignorance! Why, this is marvellously strange. And indeed, the more I thought of it, the more strange it grew, till by and by I turned the fact into a sort of text, and fell to ruminating upon it, somewhat in the following fashion.

It *may* be that these young Romanists are only under a temporary close training, perhaps a Lent schooling, or preparatory to confirmation, or in view of a periodical catechising. Still under every abatement, here is an evident superiority claimed for religious, over merely intellectual education. The Church takes precedence of the school. Religion takes the first place; reading, writing, and arithmetic, come in the second. Now this is a sound principle, Scripture and common sense being witnesses. Catechism, well administered, is better food for babes, than grammar or pence tables, as every Christian knows. Why, then, should not *we* act fully and fairly on the principle? Why make the rudiments of Christ a weekly conserve instead of a daily pabulum? Are we not practically starving the lambs of Christ, by allowing them only a penurious Sunday refreshment, when we should day by day, give them the "bread of life, and the sincere milk of the word," that they may grow thereby? Are we doing all that *should* be done to train up a race of robust and healthy Christians and Churchmen? I trow not. In this "enlightened age," who would tolerate the withdrawing of children from their ordinary schools for any such purpose as religious instruction? Could an Episcopal Clergyman summon them, or any considerable portion of them, to attend him on the mornings of even one month in the year, without encountering an overwhelming tide of opposition, and an almost general refusal? No! But why? Because, whatever man may say to the contrary, they consider the invigorating of the soul as so subordinate and secondary a matter, that if we were to claim for this, even one half of the time and study which are allotted to any single branch of modern accomplishments or education, our pains would be rewarded with a smile at our simplicity, or a hint about incipient lunacy, &c. Not that we would wish to disturb or seriously impair the opportunities of mental and physical education, by demanding their restriction within any very limited bounds, and thereby subverting more than we should gain; but the question may solemnly be asked, whether it is right and Christian, that ordinary education should grasp *the whole time*, and nearly *the whole mental ability* of children, who are consecrated in baptism to a religious life, and whose parents and sponsors have pledged to them a thorough religious training. As it is, there exists in the present system of intellectual culture, a virtual interdict on all but the most meagre spiritual endowment. For the one, a child is consigned, day after day, for long years, to a course of incessant and grinding study; while for the other, he is left to the casual and intermitted labors of the Lord's day, and a few vagrant moments snatched from the more imperious studies of the week. Verily, one would think that children were to learn Christianity by instinct.

And yet, we are Churchmen. Very true. And so much the more is it obligatory on us to carry out that happy and extensive system of early training, which the Church has provided. It takes not long to furnish the mind of a child with the "Creed, the Lord's Prayer, and the Ten Commandments." Nor does it consume much time to "call upon him to hear sermons." But there is a world of perseverance and constancy implied in what follows, that he should be taught "all other things which a Christian ought to know and believe to his soul's health." To meet this, I know of no halting place, till from the first principles of the doctrine of Christ, we have led the young disciple gradually from step to step, through all those truths which characterize the Church, and are, in her view, important enough as regards spiritual "health," to make them subjects of daily petition. We need to enlarge more than we have heretofore done, on the peculiarities which distinguish the Church. From various causes, we have fallen into the habit of generalizing too much, and so cast into the shade the features of our own distinct polity and usages, that unless we take good heed, a succeeding race of Churchmen will be but indifferently equipped for such a warfare as the Church may have to wage. We have been well nigh "frightened out of our wits," (pardon the expression,) by the unreasonable and absurd clamor, for a long time so fashionable, against an honest exhibition of our external peculiarities. Yet, these are the points on which every Churchman needs to be thoroughly fortified, inasmuch as, in the event of any assault, whether from the Romanist on the one side, or the sectarian on the other, a familiarity with those matters in which all agree, will avail him nothing, so long as he is assailable and impotent on the grounds in which they differ. Here it is that the Romanist displays his foresight, always preparing for the security of his Church by carefully indoctrinating the young, unawed by reproach, and satisfied with the conviction that he is silently raising up a formidable band of warriors, while the Protestant lies slumbering, up to the very eve of battle. It *may* be, (but it is only a *peradventure*,) that the Church will be blessed "with all godly quietness," for a generation or two to come; but the probabilities seem all in another direction. Heresy and schism, though lingering diseases, are showing evident symptoms of approaching decay, even if they are not, in some cases, already grappling with the fear of sudden extinction. And if all history and observation teach the lesson, that it is not in the nature of error to surrender the field, without first waging a deadly contest with truth, is it not time for the Church to burnish anew her weapons of defence, and, more than all, to teach her young sons and soldiers how to use them? Unquestionably. But this will not be done till education, both for the Church militant, and the Church triumphant, is carried *on* and carried *out* with more nerve, more foresight, more unanimity, and more authority, than has been witnessed under the tepid discipline of the last hundred years. The incident which led to these thoughts, is a proof how well others know that "knowledge is power." Perhaps it may serve as a hint to us to make a similar good use of the maxim, by patiently inculcating the knowledge of that gospel, which is "the power of God unto salvation to every one that believeth."

W. S.

Ravenswood, (L. I.) Aug. 12.

At the request of a friend, we copy the annexed article from the Christian Witness.

EPISCOPACY.

It is too much the tendency of the present age to overlook divine authority, even in matters of religion. This tendency is plainly to be seen in relation to the subject of Church organization. Since the popular mind is so liable to lose sight of the essential principle of Episcopacy, that legitimate Church authority is not originated by voluntary associations of men, nor by votes of majorities, but is of divine origin, derived from Christ, and transmitted through an unbroken succession of chief officers, or bishops, who trace their appointment to him, it may be interesting to some of our readers to see a list of the names of persons who constitute such a succession.

ORDER OF EPISCOPAL SUCCESSION.

A. D.
30 JESUS CHRIST.
St. Peter and St. Paul at Rome.
70 Linus
81 Cletus
93 Clement
108 Anacletus
112 Uarestus
121 Alexander
132 Sixtus
142 Telesphorus
154 Hyginus
158 Pius
167 Anicetus
175 Soter
179 Eleutherus
194 Victor
203 Zephyrinus
221 Callisthus
227 Urbanus
233 Pontianus
238 Anteros
239 Fabienus
254 Cornelius
255 Lucius
257 Stephanus
260 Sixtus II
261 Dionysius
273 Felix
275 Eutychianus
284 'aius
297 Marcellinus
304 Marcellus
309 Eusebius
311 Miltiades
314 Sylvester
336 Marcus
337 Julius
352 Liberinus
355 Felix II
398 Anastricus
402 Innocentius
417 Zozimus
419 Bonifacius
424 Celestinus
432 Sixtus III
440 Leo Magnus
461 Hilarchus
468 Simpleius
483 Felix III
492 Gelasius
497 Anastasius
499 Symmachus
514 Hormisda
524 John
526 Felix IV
530 Bonifacius II
532 John II
535 Agapetus
537 Sylverius
540 Virginius
555 Pelagius
560 John III
573 Benedictus
578 Pelagius II
590 Gregorius Magnus
596 Augustinus, missionary bp. to England.
614 Laurentius
619 Melitus
624 Justus
634 Honorius
654 Adeodatus
668 Theodorus
693 Brithwaldus
731 Fatrinus
735 Northelmus
740 Cuthbertus
759 Bregwinus

A. D.
762 Lambertus
791 Athelandus
804 Wolfredus
829 Theogildus
830 Ceolnathus
871 Atheldridus
889 Pleagmundis
915 Athelmus
924 Wolfelmus
934 Odo
959 Dunstan
988 Ethelgarus
990 Siricius
993 Alfricus
1006 Elfgus
1013 Livingus
1020 Agelnathus
1038 Elsir
1050 Robert
1052 Stigand
1070 Lanfranc
1089 Anselus
1114 Rodolphus
1122 William Corbel
1133 Theobald
1162 Thomas a Becket
1171 Richard
1184 Baldwin
1191 R. Fitz Jocelin
1193 Hubert Walter
1206 Stephen Langton
1229 R. Weatherhead
1234 Edmund
1244 Boniface
1273 Robert Kilwarby
1278 John Peckham
1295 Robert Winchelsey
1313 Walter Reynold
1327 Stephen Mepham
1333 John Straford
1348 Thos. Bradwardine
1349 Simon Islip
1366 S. Langham
1367 W. Whittlesey
1375 S. Sudbury
1381 William Courtney
1396 Thomas Arundel
1414 H. Chicheley
1443 John Stafford
1452 John Kemp
1454 Thomas Bourchier
1486 John Morton
1502 Henry Deane
1504 William Wareham
1553 Thomas Cranmer, Protestant martyr.
1555 Reginald Pole
1559 Matthew Parker
1575 Edmund Grindal
1583 John Whitgift
1605 Richard Bancroft
1610 George Abbot
1633 William Laud
1660 William Juxon
1663 Gilbert Shelden
1667 William Sancroft
1691 John Tillotson
1694 Thomas Jenison
1716 William Wake
1737 John Potter
1747 Thomas Herring
1758 Thomas Secker
1768 F. Cornwallis
1783 John Moore
1787 William White, for Prot. Epis. Ch. U. S.
1811 Alexander V. Griswold.

THE DANGER OF SCHISM.

As for schism, they certainly hazard their salvation at a strange rate, who separate themselves from such a Church as ours is, wherein the apostolical succession, the root of all Christian communion, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to go into such assemblies and meetings, as can have no pretence to the great promise. *And lo! I am with you alway even unto the end of the world*, Matt. xxviii. 20. For it is manifest, that this promise was made only to the apostles and their successors to the end of the world. Whereas in the private meetings, where their teachers have no apostolical or episcopal imposition of hands, they have no ground to pretend to succeed the apostles, nor by consequence any right to the Spirit which our Lord here promiseth; without which, although they preach their hearts out, I do not see what spiritual advantage can accrue to their hearers by it. And therefore, whatsoever they may think of it, for my own part, I would not be without this promise of our Saviour for all the world, as knowing, that not only myself, but the whole Catholic Church, is highly concerned in it; it being by virtue of this promise, that the Church is continually acted, guided, and assisted by the Spirit of God, and so the ordinary means of grace are made effectual to salvation, which otherwise would be of no force or efficacy at all. And therefore, to speak modestly, they must needs run a very great hazard, who cut themselves off from ours, and by consequence from the Catholic [i. e. universal] Church, and so render themselves incapable of receiving any benefit from this promise, or from the means of grace which they do or may enjoy.—*Bishop Beveridge.*

A PRIEST WITHOUT HOLINESS.

If a man had *all sorts of knowledge*, so as to be able to *understand all mysteries;* if he were prudent, beyond the prodigious measure of Solomon's wisdom; if those endowments were crowned in him, with an eloquence more than human, so that he were able to discourse like an angel; yet without this holiness he were as nothing, or at best but as *the sounding brass or tinkling cymbal.* The priest that is not *clothed with righteousness*, though otherwise richly ardorned with all the ornaments of human and divine literature, and those gilded over with the rays of a seraphic prudence and sagacity, is yet but a naked beggarly, despicable creature, of no authority, no interest, no use or service in the Church of God. The unholy teacher, let him preach never so well, discourseth to little purpose; there will be no life in his doctrine, because his life is so destitute of the spirit of holiness, he will sooner damn his own soul than save any man's else. His discourses, though armed with the most powerful oratory, will serve to move no other affection in his hearers than that of indignation against this hypocrisy and impudence, to hear him excellently declaim against a vice, of which himself is notoriously guilty.—*Bishop Bull.*

VAIN LEARNING.

The character and genius of the age we live in is learned: the pretence at this day so high and so universal, that he is nobody now, who hath not a new system of the world, a new hypothesis in nature, a new model of government, a new scheme of God's decrees, and the greatest depths of theology. We are many of us acute philosophers (that must not be disputed us;) most of us grand politicians and statesmen too; all of us (without exception) deep divines: will needs be wiser than our neighbors, but, however, wiser than our teachers and governors, if not wiser than God himself. A kind of moral rickets, that swells and puffs up the head, while the whole inner man of the heart wastes and dwindles. For like the silly women, (2 Tim. iii. 6, 7,) disciples to the old Gnostics, while we are thus ever learning (pretending to great heights and proficiencies) we come never to the knowledge of the truth (the Truth which is according unto Godliness:) in fine, amongst so many learners, they are but few that learn righteousness.—*Archbishop Sancroft.*

GOD NO RESPECTER OF PERSONS.

I know that it is not the monarch alone, at the head of his tribes and provinces, who is observed by the Almighty; and that it is not only at some great crisis in life, that an individual becomes an object of the attention of his Maker. I know rather that the poorest, the meanest, the most despised, shares with the monarch the notice of the universal Protector; and that this notice is so unwearied and incessant, that, when he goes to his daily toil or his daily prayer, when he lies down at night, or rises in the morning, or gathers his little ones to the scanty meal, the poor man is tenderly watched by his God; and he cannot weep the tear which God sees not, nor smile the smile which God notes not, nor breathe the wish which God hears not. The man indeed of exalted rank, on whom may depend the movements of an Empire, is regarded with a vigilance which never knows suspense, by Him "who giveth Salvation unto Kings;" and the Lord, "to whom belong the shields of the earth," bestows on this man whatever wisdom he displays, and whatever strength he puts forth, and whatever success he attains. But the carefulness of Deity is in no sense engrossed by the distinguished individual; but, just as the regards which are turned on this earth interfere not with those which pour themselves over far-off planets and distant systems, so while the chieftain is observed and attended with the assiduousness of what might seem an undivided guardianship, the very beggar is as much the object of divine inspection and succor, as though, in the broad sweep of animated being, there were no other to need the sustaining arm of the Creator.—*Rev. H. Melvill.*

THE GRACES ATTENDANT ON PRAYER.

Prayer draws all the Christian graces into its focus. It draws Charity, followed by her lovely train, her forbearance with faults, her forgiveness with injuries, her pity for errors, her compassion for want. It draws Repentance, with her holy sorrows, her pious resolutions, her self-distrust. It attracts Faith, with her elevated eye,—Hope with her grasped anchor,—Beneficence with her open hand,—Zeal, looking far and wide to serve,—Humility, with introverted eye, looking at home. Prayer, by quickening these graces in the heart, warms them into life, fits them for service, and dismisses each to its appropriate practice.—*Hannah More.*

Consider well who you are, what you do, whence you came, and whither you are going.

NOTICE.

MRS SMEDES' Boarding and Day School, for Young Ladies, under the immediate supervision and care of the Rev. Aldert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $250 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospel of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

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Aug. 24.

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The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

The Terms.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

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April 24, 1839. tf

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Sept. 28. tf

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